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"LIBERTY, HOLINESS, LOVE"

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For the Register.

REV. ELI SMITH OF HOLLIS, N. H.

In a late number—June 5—of the Christian Register, among other obituary notices is that of the Rev. Eli Smith of Hollis N. H. This announcement awakened many vivid reminiscences. Mr. S. was our minister under whose instructions we constantly lived from the age of fourteen to that of twenty one years—the most susceptible and interesting period of our life. It was Mr. S. who encouraged and started us in the track of obtaining a classical education. He was our tutor in preparation for entering college, provided for us a study in his own house, and remitted the principal part of the tuition fees. He preached the sermon at our ordination in Dec. 1806. We have ever since kept up our acquaintance and friendship. Our last interview occurred on the 2d. day of August last. It was on the Sabbath, and he with Madam S. attended meeting. As we looked at them across the meeting house, they appeared perfectly natural; almost just as they did, more than fifty years before, when we saw them stand in the broad aisle of the old meeting house, and with all the due formalities and solemnities of such an occasion, give to each other the right hand of matrimonial fellowship. When, afterward, we came to meet them at the tea table, a nearer view discovered more the marks of age and decay. Yet it was the *same* man and the *same* woman. Their minds seemed to remain unimpaired. Mr. S. had then entered—or was about entering—the 88th year of his age. He was born in Sept. 1759 at Belchertown Mass. Mrs. S. was born in 1769 at Hollis. She was grand-daughter of Rev. Daniel Emerson, the first minister of Hollis, and the only one who had preceded Mr. S.

Mr. Smith was indeed a very uncommon man. His distinction consisted mainly in his *strongly marked individuality*. He was a man of his own type; a genuine "*homo sui generis*." His grand peculiarity was prompt *decision*. His perception of an object of thought was amazingly rapid; his judgment of it, almost *instanter*. And this judgment was *abiding*. He seldom altered, changed or even modified it. In all his conclusions he had profound confidence. "What *I have written I have written*" was as much Mr. S's. motto as it was that of *Pontius Pilate*. It was said of him that his first thoughts on a subject were as good and just as any he *ever* had. They were, however, probably, not so good and just as he *might* have had, if time had been taken for deliberation. But Mr. S. could not spare the time. His spirit hastened him on. He thought quick; and as soon as he had thought, he acted; and having commenced a course of action, he could not stay his hand until the object was accomplished.

Though Mr. S. was so prominently *unique* in his character, he nevertheless was not even called a strange or an *odd* man. He never run a goose chase in all his life. His proneness was to *over do* and to exaggerate. To this he was prompted by his ardent temperament. He ardently insisted on what he judged to be his own rights. In doing this he, perhaps, sometimes infringed on the rights of others. And deeming himself to be in the right he was inflexible. We remember to have heard him utter the following asseveration, "Where I have once planted down my foot there it shall be: I will *die*, bu tnot *yield*.

Nor was Mr. S. an unreasonable or an *imprudent* man. Had he been such, in connection with his decision and zeal, his course, as a minister, in any one place, must have been short and soon run. His prudence and discretion may have sometimes failed him, but not often. He never lost his reputation, though his popularity at length waned. In his last years he was profoundly venerated by the people throughout the town.

Mr. S. was truly a *strong* man. Not, however, so much on account of the *compass* of his intellect, as on that of his *tact of concentration*. He could, as it were, *instantaneously* collect all his mental forces and throw them at once to a focal point. And there he would *keep* them and make them *bear*. He never recalled, or counter-ordered them. It was *tact at concentration* and perseverance, that gave him *efficiency*.

Mr. S. turned all his power *to account*. He did not suffer it to ooze and waste away by indecision, hesitancy and delay. He was, moreover, a powerful preacher. If oratory, as some men say, consists in the power of a speaker to make *impression* upon those who hear him, Mr. S. had but few equals as a pulpit orator. We have heard Dwight, Griffin and Nott, in the pulpit. And, in our humble judgment, they were inferior to Mr. S. in the point of *impressiveness*. They were rhetoricians; Mr. S. was not. They dealt in beautiful description, metaphor, and euphony; He, in solemn, dreadful, horrific, *assertion*. The former entertained, delighted and entranced their hearers; the latter amazed, pained and cut them to the heart. Mr. S.'s talent *to asseverate* was incomparable. He would do it with such a tone and accent that, unless you were on your guard or firmly established in the opposite view, you could not avoid yielding your assent. Beyond any other man he could carry his point by *assertion*.

Mr. S. had many seasons of religious excitement under his ministry. The most extraordinary of these was in the Autumn of 1801 and Spring of 1802, which was comparable to the great one in Northampton, under the ministry of the elder Edwards in 1736. It resulted in the addition of about two hundred members to the Church.

Mr. S.'s manner of addressing his hearer, was very unceremonious, direct and pungent. His simple object was, to "shut him up;" "fence him in;" to "plant an arrow in his heart;" to "strike him under conviction." You must repent, Mr. S. would say, *give your heart to Christ; submit to the Divine will*, or you will assuredly go to hell, as certainly as you now sit on those seats: and I shall as certainly see you there, as I now see you in the seats. You attempt to excuse yourselves by saying that you are dependent and cannot repent of yourselves. It is a false excuse, because you *can* repent if *would*. You possess the natural power. Your *cannot* is a *will not*; therefore, your guilt. The more dependent you are, the more sinful. But again you say, that if you possess the natural power to become regenerate, you can repent at any time and that you shall not fail to secure your regeneration; that you wish it; and, if able, will certainly do it. And this thought gives you relief. It takes away your anxious concern. It makes you feel easy and safe. But here again, you are utterly deceived. For your *will not*, amounts to a *cannot*, just as much as your *cannot*, a while ago, was reducible to a *will not*. In the sinner's case, these *two* things are, at bottom, but *one* thing. The sinner's *cannot*, is a *will not*. And his *will not* is a *cannot*. He is as *criminal* as if he had all power; at the same time, as *helpless* as if he had none. If saved at all, he must be plucked as a brand from the burning.

Such as Mr. S. was in the pulpit, so likewise at the anxious seat. He transacted the work in a business-like manner. To the first one he came to—we have actually seen it done—he would put the question, "Have you got a hope?" "*No*, Sir." "Well, perhaps, you never will have one; or, if any, it may prove a false one; it may be God's decree that you should go to hell. And it is as necessary that *hell should be peopled* as it is that heaven should be." Passing on to another and putting the same question, perhaps the answer is, *yes*. On what does your hope rest? I think that I can, and do, *submit* to God. Are you willing that God should damn you, if that be most for His own glory? Yes. Would you be willing to perish, *yourself*, if that could be the means of saving some two or three others? I think I should. Well, if you really possess this willingness, you are safe; your hope is good. But unless you do thus submit yourself to God, you will certainly make your bed in hell.

In Mr. S.'s view, intense anxiety was the stepping stone to conversion; and this consisted in passing from a condition of distress to one of serenity and joy. Under his preaching the converts distress would work itself up into a kind of apathy; he would *feel*, until the *power* of feeling became exhausted. He makes up his mind for the worst. The storm now lulls. He begins, perhaps, to think of better things; though, they may not be for him. He had often heard Mr. S. preach the rich provision made for sinners in the Gospel of Christ. That it was a great salvation and free for all to accept and secure. And he feels willing to accept it; he seems to rejoice in it; and to justify all its conditions. He has now a religious *experience* to stand upon. It is, to him, the wicket gate, and introduces him to the high road, on which *is* to be made the pilgrimage to the heavenly city.

What was lately remarked, in the Christian Examiner, of the late Rev. Mr. Peabody of Atkinson, that "he was, through life just the same creature which nature and external influences had made him, without allowing one particle *for self-culture*," is equally true of the late Rev. Mr. Smith of Hollis. Nature had made him—though not on a large scale—a man of very extraordinary promptness, decision and efficiency. External influences had made him a Christian, a republican, a man of good industrial and moral habits. And more than these he never made of himself. The idea of *self-culture*, perhaps, never entered his mind; or, if it had, it might have been mistaken for a species of refined hypocrisy; a thing the rather to be shunned than entertained.

As Mr. S., on the one hand, never preached a great sermon, nor made a very remarkable prayer, so, on the other hand, he never put forth *weak* ones. He always acquitted himself *well*, and with wonderful uniformity. His prayers were as varied as his sermons. He obviously composed them as he went along. He had no stereotyped phrases. Nor was he ever embarrassed. He spoke with ease, and indited while he was speaking. Although he wrote the greater part of his sermons, yet they were really extemporary. They were ont *labored*, but *hasty*, productions; made while he was writing. His practice was to begin his preparation for the Sabbath on Friday morning. Yet, sometimes, not until Sunday morning. And, in this case, his sermons would be the same as usual.

In 1785 and 6 Mr. S. was a married man, settled on a farm—we believe—in Sunderland, Ms. In 1788, being then in his 29th year and a widower—with one little son, the late Rev. Eli Smith of Frankfort, Ky.,—he resolved on preparing himself for the Christian ministry. He pursued a course of study with his characteristic energy and was graduated at Brown University in 1792; when he was 33 years old. He studied theology under Dr. Emmons. He came to Hollis, as a candidate in July, 1793, when he was 34 years of age. He was ordained in the following Nov. His ministry at Hollis extended to the term of 37 years. He had now attained to 70 years. His people had become acquainted with all his infirmities and wished for a change. It was in vain that Mr. S. insisted that he was, and would continue to be, the minister of the town. In Feb. or March, 1831, an ecclesiastical council was convened at H., which ratified the dismission of Mr. S. and installed Rev. David Perry in his place as pastor of the Congregational Church of Christ in H.

Mr. Smith was nearly or quite six feet in height; had a clear skin; black hair; a sharp nose; a good eye; and a firm physicial constitution. From his boyhood he had a lameness in one of his ankles. This caused him to walk with a limp, and threw almost double duty upon the well leg, which, being thus overworked, became, at length, crippled and rheumatic. Mr. S. was now like Melphibosheth of old, "was lame in both his feet," and was at last compelled to cease from his regular public labors. He died at Hollis on the 11th May last, aged 87 years and 8 months.

S. F.

TALES OF THE CHURCH. NO. XII.

LUTHER. A. D., 1517.

In the grand square of Wittenburg, an assembly of the inhabitants had gathered around the portico of the Cathedral. The speaker to whom they listened wore the robe and cowl of a Dominican monk, and addressed to the crowd an earnest invitation to procure pardon for their sins. While he held up before them the sinfulness of human nature, and described the consequences which might ensue hereafter from the wrath of the Deity they had offended, breathless attention held the audience; but when he told them of the remedy for these evils, many turned away with looks of disappointment, or of indignation, and ill-suppressed contempt.

"Brethren!" exclaimed the preacher, "bound in the chains of sin, subject to the vengeance of the offended law, whither will ye turn to find rescue for your souls? Do ye believe that ye have committed no sin of such deadly dye, but that the fires of purgatory may cleanse the stain? Ah! brethren, bethink ye what ages the fires of purgatory may endure. Do ye say, our loving children will devote a part of the wealth we leave them, to purchase masses for the repose of our souls? Leave not, oh leave not to the uncertain fidelity of others, that which you can now far more easily secure for yourselves. And what is it that our Lord the Pope requires you to do, that he may make you partakers of that vast fund of merit which the virtues of all the holy saints have accumulated, and which lies at his disposal? Does he require you to clothe your limbs in steel armor and go to wage war against the infidel or the heretic? Does he ask any burdensome penance, any fatiguing pilgrimages to distant churches? No, brethren, far easier are the terms which our gracious Lord, the good Pope Leo, offers to us poor sinners. Instead of laborious service, he asks but for a portion of that worldly wealth which Holy Scripture tells you is so deceptive and fleeting. Give me but the price appointed for one of these sacred parchments; let it be filled up with your name, and delivered by me to your keeping, and all evil spirits shall fly from your ransomed soul,—your sins, even the darkest, shall be forgiven, and the moment of your parting life shall be the commencement of a blessed immortality."

As he spoke, the orator unrolled a parchment, on which was fairly written the announcement, that the most venerable lord, Albert, Archbishop of Mentz and Magdeburg, being authorized for that end by his holiness Pope Leo the Tenth, did grant absolution and remission of all sins to the person therein named, on condition of his serving for the space of one year in any crusade against the enemies of the faith, or visiting devoutly certain churches, or lastly of paying to the Archbishop or his agent a sum proportioned to the individual's rank in life. As the crusade had long been over, and paying money was easier than making pilgrimages, it was well understood that the mode of obtaining these blessings was that which would most directly tend to fill the coffers of his holiness the Pope. The indulgence contained a blank for the name of the individual, being already signed by the Dominican monk, John Tetzel, as agent for the Archbishop.

Though some turned away in scorn, and more in indifference, still not a few pressed around the dispenser of Papal blessings, and bought, on terms nicely adjusted between the conflicting claims of avarice and superstition, his certificates of pardon for their sins.

"Heard you the sermon of the begging friar?" said the young noble Heinrich of Aspern to his friend Gebhard of Ems. "Is it known, I pray you, why his holiness wants money of late?"

"I know not," replied Von Ems, "were it stout Pope Julius, it would have been to pay his troops."

"Or were it the Spanish Alexander, we could tell how the money would be spent. But old Borgia, for that matter, had an easier way to fill his purse, when the gay Ladies of Rome emptied it too fast."

"Or when his own crafty son wanted money for his ambitious plans.

"True. Whatever was the cause, it was but to poison some rich cardinal, and the church was certain to be heir. They say the old pope poisoned one glass too many at last, and died from mistaking the cup intended for his guest."

"I doubt it. The story is too good to be true. Not that Alexander's character was above such an act; but he was so hated by all that it is more probable the rumor arose from the feelings of the people."

"But again, what wants Pope Leo, that he should send his monks through Germany with this barefaced imposition?"

"Have a care, Von Aspern," replied the other with sudden gravity. "This is a serious subject for jesting. The Senate of the University would be ill pleased to hear such words."

"Faith, I say little more than Doctor Martin himself says. He holds that the Pope is surely misinformed of the way these people are executing their commission, and would condemn them himself, if he knew the truth."

"Doctor Martin Luther is a wise and good man" said the baron of Ems, "but our ancestors, Heinrich, never dreamed that their descendants would question the authority of the Pope."

"Who questions it?" said Aspern. "But if I did, our ancestors thought as little of many things that have come to pass in this age. Who thought, a century since, that there would be a new continent discovered in the west,—or that men would print books from metal types, or that young German barons would be studying Justinian's old laws at a University, instead of practicing club-law by the banks of the Rhine!"

"I pray that all this modern learning may not do away with all the old reverence. But there are wiser heads than ours, Aspern, to direct these matters. Farewell till to-night, when we meet at the new Greek lecturer's."

"Dr. Philip Melancthon! so be it. Farewell."

The youths parted, the one to ponder over the conversation, with feelings in which timidity strove with good sense, and finally sent him for relief to his confessor; the other to listen to one of those bold harangues, which Luther already had begun to utter against the sale of indulgences, and in which he soon proceeded to attack the other prominent errors of the Church of Rome.

[To be continued.]

WORCESTER SUNDAY SCHOOL SOCIETY.

We extract the following from the Thirteenth Annual Report of the above Society:—

Let me urge, in concluding this already lengthened Report, the claims of the Sunday School to furtherance and support. It has become an institution. It is established over a large part of Christendom. It has gained a strong foothold. An interest is felt in it. It has enlisted more or less warmly, the sympathies of thousands of parents, and children and teachers. Now grant that through unskilful modes of operation, or the incompetence of teachers, grant for a moment, that at present it is doing little; if you will, that it is doing nothing; and, then, it would challenge support for what it may do, for what it is likely to do hereafter. The machinery is there, ready to be put into more advantageous operation, when better and wiser modes of action shall be found; the children are there, ready to be acted upon. For the most part the battle with prejudice and opposition has been fought, and parents look upon it with a considerable measure of hopefulness and confidence. Suppose now, that the Sunday School were every where to be given up; and how long do you think it would take to re-establish it to its present extent and strength? You could n't re-construct it in half a century. The spirit of opposition would spring up again, the old obstacles would have to be surmounted. Slowly and laboriously the children must be gathered in—confidence must be re-established. The charm and excitement of novelty no longer operates in its favor, and prejudice strengthens itself immeasurably by asserting that the experiment has been tried, and proved a failure. If only for this, for the good it promises, for the hopes that are garnered in it, the Sunday School deserves all that has been said and done in its behalf, and a great deal more.

In the second place, the Sunday School deserves support, apart from its general design, for its indirect influences. It brings children, and, in many cases, parents, out to church, who would not otherwise be found there. It cultivates thus the spirit of reverence, and the habit of observing the Sabbath. It often saves the young from the temptations of a homespent and idle Sunday—the community from the depredation and the disturbance which would come from it. It is thus a great conservator of public peace and of public morals. It saves many a child from bad habits, and puts him where he must hear good counsel, and the voice of religious teaching. It sends instructive and useful books to homes where such reading might not otherwise be found.

Nor is it a small thing to bring together, voluntarily, and for such objects, a number of children, and keep them, through moral restraint alone, in quiet and decorum for an hour on Sunday. The bare fact of such assembling, leaving the teaching entirely out of view, must tell strongly and for good upon the character.

And, especially among the indirect benefits of the Sunday School, should be reckoned its influence upon the teacher. It opens a means of usefulness, at once the most hopeful and inspiring. It stimulates to increased intellectual culture, and nurture the heart's finest sensibilities and best affections. It furnishes opportunity for the most noble and self-denying labors. It quickens the conscience, and reforms the life, for how can one be engaged in teaching the young the highest spiritual truths and moral duties, and not be impressed and influenced by the consideration that the first must fail of reaching the scholar's heart, if they have no true life in that of the teacher, and the last will be worse than useless where the Sunday's precept is counselling one course, and the week-day life giving an example of the opposite? Perhaps the strongest and best influence of the Sunday School has been on the Teacher, not only because it is better to give than receive,—to do good, than to get good,—but because, in reality, the teacher is of necessity learning quite as much, and often more than the taught. If the Sunday School had failed so far as its direct teaching is concerned, to do any good, I should still say it deserved every encouragement for the good which has indirectly grown out of it.

But it *has not* so failed. In the nature of things it was not possible. It cannot be that Sunday after Sunday these thousands of children are gathered together in the house of God without some beneficial results.

The place has its influence, and so has the day. The service is one of love and disinterestedness, and cannot be quite unfelt. It is the delicate and pliant nature of childhood that is acted upon, which is more open to good impressions and right influences, than evil and wrong ones, let creeds and catechisms say what they will. It is God's truth which is taught—God's truth that Jesus spoke. It cannot fail of its influence. Make what allowance you will for coldness, for want of wisdom or of faithfulness on the teacher's part, still, good must be done. The child's nature, the spirit of love, the power of Christian truth, and the energy of God's sanctifying influence; all these are allies in the work, and it cannot be that it shall fail. Much useful information must be imparted; much light thrown upon the scriptures; many principles of moral duty distinctly defined, and strongly planted in the child's mind; many a word will find a lodgment there, often perhaps, when least expected; many a good influence will long be felt by the apparently careless and indifferent. Those who lack faith in Sunday School teaching, forget the restraining power it must inevitably have; its influence in deterring from evil, in preserving from temptation. But more than all this, it is no theory of supposition, it is *certain*, sustained by abundant testimony, that many a one has received here an influence for good, resulting in the settlement of virtuous habits, and the formation and maturity of Christian character in after life. Many a one has traced to this source his usefulnes and his religious principles; many a one has here learned to live a righteous and holy life; many a young spirit has been here trained for a peaceful and happy death.

Very confidently may the Sunday School claim support and help from every right-minded person. It is no longer a doubtful experiment. It has been tried and proved good. It asks now that we hold it fast and do not abandon it. Next to the institution of Sunday, and of public worship, this is greatest and best, mightiest and most important,—full of richer promise for the future,—for all that it has hitherto accomplished is the fruit of its infancy, the token and faint shadow of what it is to do, the few green ears that promise the perfect harvest.

Consider the spectacle the Sunday School presents. A million and a half of children going from Sunday to Sunday, for the most part voluntarily, to receive religious instruction. It is a sight of beautiful, sublime, significance.—It brings out to view one of the delightful aspects of Christianity. What system of human philosophy or religious teaching, before Christianity, ever met the spiritual wants of the young, or recognize the child as capable of spiritual attainment! What wise man of olden time ever stooped to notice, such, till Jesus said, "Suffer the children 'the little children,' to come unto me, for of such is the kingdom of heaven." "Suffer them to come," he says, with an unquestioning confidence, that thus they would desire to come, if only they were brought within the influence of his benignant spirit, the hearing of his winning words. Nor is this the only consideration that impresses us with the moral grandeur of the scheme. Here are two hundred thousand teachers, leaving their homes to give their devoted services to train and nurture these young souls, in Christian faith and character. When we consider the labor of preparation, and the self-denial which this service often involves, the character of the duties it imposes, the discouragements and difficulties which must be met, and remember that these services are purely voluntary and unrequited, I hesitate not to say, there is nothing to parallel it in all past history. It is one of the strongest indications of the spread, one of the surest prophecies of the triumph of Christianity. Here are not merely two hundred thousand voices proclaiming Christian truths, but in this very act, exhibiting and promulgating more powerful than than any words can do, the spirit and the life of Christianity. An army of missionaries,—they are going forth in a holy warfare against ignorance and sin. Onward be their march, the pioneers of a brighter glory that waiteth to be revealed,—the prophets of a purer day. Onward be their march, and the blessing and the power of Almighty God be with them.

EDUCATION OF IDIOTS.

About a year ago a resolve was passed by the Legislature of Massachusetts, appointing Commissioners to inquire into the condition of the idiots of this Commonwealth, their number, and the probability that anything can be done for their relief. That commission made a report, in part, to the Legislature, at its late session, of their progress in these investigations. They have addressed circulars to the clerk of each town in the State, and have obtained much valuable information respecting this unfortunate class of our fellow-beings.

In 171 towns, containing an aggregate population of 345,285, there are found to be 593 idiots—204 males and 389 females. If there is a proportionate number in the towns from which no returns have been received, the aggregate in the State will be more than 1,000. It has also been ascertained that the condition of these unfortunate persons is very materially affected by those who have the care of them. Many of them are given over to the most filthy and disgusting habits, in consequence of their being under the care of persons who are themselves ignorant and idle. But where they are in charge of more intelligent persons, they present a different spectacle, and are comparatively cleanly, healthy, and industrious. Some of a very low grade of intellectual capacity are at work in the fields, and seem to be in a degree happy and useful.

From these facts, the commission draw this very natural and just inference. "If," they say, "persons having only common sense and common humanity, but without the advantage of experience or study, can so improve the condition of idiots, how much more could be done towards redeeming the minds of this unfortunate class from the waste and desolation in which they now lie!"

The subject will doubtless continue to be prosecuted till an institution, like some in Europe, is established for the benefit of those who are afflicted with idiocy.

Schools for the physical, intellectual and moral benefits of idiots have already been established in France, Prussia and Switzerland. The report of the commission contains a long and valuable letter from Mr. George Sumner, an American gentleman, resident in Paris, which describes the progress which has been made in Europe in developing the mental and moral powers of this unfortunate class of human beings.

No abstract of Mr. Sumner's letter can give any adequate view of its contents. Suffice it to say that Mr. Sequin, in the school at Bicetre, in France, has succeeded in teaching idiots to obtain control over their muscular powers, so as to walk regularly, and to see correctly; to secure the control of their nervous systems, so as to compose their minds, and fit them for study, and has then carried them through all the elementary branches of education, such as reading, spelling, writing, arithmetic, gymnastics, music and grammar. Science has already done much, very much, for the deaf and dumb and blind and lunatic, and it now remains, in this country, to see what it can accomplish for the idiot. Massachusetts has taken the lead in this philanthropic movement; and it is hoped that it will be followed up by the benevolence and humanity of other States.

The number of idiots in the United States is very large, and their condition has hitherto been regarded as more hopeless of amelioration even than that of the insane or the blind. It is one of the noblest triumphs of Christianity that she employs Science to do its appropriate work in the great cause of human improvement. This, as Robert Hall would say, is one of those "numerous and incidental blessings which Christianity scatters by the way, in her sublime march to immortality."

A FRENCH VIEW OF OUR DOMESTIC AFFAIRS.

The following article was translated by the New York Evening Post from the Paris Journal des Debats, of June 22. The translation is made "not only on account of the high rank that print holds, but because it contains the first expression of opinion that that we have seen from France which at this time intensely absorbs the public mind in this country;"—

THE UNITED STATES, MEXICO, AND THE WILMOT PROVISO. The war between the United States and Mexico has resulted in the complete success of the Anglo-Americans. We never had a doubt that such would be the case. The confederation of the North is a powerful nation, full of energy and courage. Mexico, on the contrary, is disorganized, her people have no elasticity; they retrograde, instead of making progress. The United States may henceforth be regarded as the masters of that country. They will not take possession of the whole at this time, nor hardly the larger part; but the dismemberment already commenced by the annexation of Texas will be followed by that of California, New Mexico, and perhaps some one of the northern provinces, which is rich in silver mines.—Soon the spirit of conquest which animates democratic America will find or create a new pretext, and thus by degrees a march will be commenced that will stop only at the isthmus of Panama.

What would be the consequences of an aggrandisement accomplished upon such a scale, and by means, upon the constitution of the United States, or upon the balance of power in the world, we cannot now stop to consider. Suffice it to state that the immense conquests already made or at hand have already excited in the minds of the most eminent citizens a just apprehension for the liberties of the country. They feared the encroachments of a military spirit, which is so much aroused by these events.—Hence a resolution providing against the aquisition of any new territory in consequence of the war, was rejected by the last Congress, with an imposing minority in its favor. It is especially astonishing to learn one of the most important effects of such an extension of the territory of the Union:—all the new countries added to the confederation would by so much extend the domain of slavery. It is a fact, unhappily acknowleged in the public discussions, that the real motive of the war, undertaken against the advice of citizens who were the most distinguished for intelligence and public services, was solely to spread that immortal and odious institution which disgraces civilization and forces her to act against herself. One of the most distinguished and boldest citizens of the country, who was himself a principal actor in this achievement, and who was Secretary of State when the absorption of Texas was consummated, has admitted that this was the motive on the floor of Congress, and has not hesitated to justify it and to make it the basis of patriotism.

Towards the close of the session, the House of Representatives, on a motion of one of their members, Mr. Wilmot, inserted, in a bill appropriating three million dollars to secret service connected with the war, a provision that slavery should never be authorized in any territory which might be acquired of Mexico. In the House it produced a very excited debate, and in the Senate it became an occasion for Mr. Calhoun, the prominent speaker from the South, to produce a manifesto which it is painful to read. Throughout Europe it should be an unceasing subject for astonishment that, in a country of liberty and equality, men truly distinguished can utter such sentiments, and that they can find an audience to listen to them without being moved to indignation. Mr. Calhoun sees not in this Wilmot proviso that which all Europe sees—that which a majority of the citizens of the Northern States see—a resolution that is an honor to the American Union, and which forces us to applaud her progress, and to regard her usurpations upon her neighbors, however unjust they might be, as the conquest of civilization over barbarism.

In the eyes of Mr. Calhoun it is viewed as a conspiracy against the South, an outrage upon the rights of Southern citizens, and a violation of the constitution. There are in the confederation, said he, twenty-eight states, of which fourteen are called slaveholding and fourteen non-slaveholding states, and one of the former (Delaware) is about to rank herself with the latter. The twenty-ninth state (Iowa) without slaves is already admitted into the Union. Wisconsin, whose admission will be presently made, is likewise a non-slaveholding state. Hence, in the Senate, where each state has two representatives, the South is reduced to a minority. In the House of Representatives, where each state is represented according to its population, the non-slaveholding states have one hundred and thirty-eight, and the slave states ninety. In the electoral college, which chooses the President, the free states have one hundred and sixty-eight votes, and the slave states one hundred and eighteen. Besides, the country is extending on every side; the regions of the Northwest, Oregon and Northern Texas, are sufficient to form a dozen new states. If, then, the Wilmot proviso becomes a law, the slave States, even in the Senate, will be outnumbered by four states.

The most calm and liberal minded must come to the conclusion that at some day the slave states will be so completely hemmed in by the free states, that they shall be induced to cleanse themselves from the leprosy of slavery which consumes them; at the same time it should be considered that they have all necessaries they can exist in a minority without peril. They should not therefore be violent. They have merely to yield to the pressure of external opinion, and that opinion, if it would attain its object, should be indulgent. If the slave states should desire it, they could by division maintain their equality in the Senate. But this course would not satisfy Mr Calhoun. He would have the slave states equal the free states in number hereafter, as well as at present, and to each he would assign an extent of limits sufficient for an empire. In other words, it is necessary that the Union should conquer new territory expressly to spread slavery, in order that the equilibrium may always continue between the free and slave states; consequently, if the free states should spread over all that part of North America which is now actually a wilderness, it would be necessary to push slavery even to Cape Horn, that the balance might not be disturbed.

Mr. Calhoun has a taste for theories. He has constructed one for this occasion, and he has based it even upon the constitution of the Union. Washington, Jefferson and Hamilton never dreamed that their labors be would applied to such an end. He has drafted some incredible resolutions into this new system. He has spoken not of the prosperity of the slaves, but even of the freedom they possess, and the extension of slavery into those regions which the Mexicans, while independent, purged of it, is put upon the right that all men possess to emigrate with *their property*. The theory and the resolutions of Mr. Calhoun met with poor success in the Senate. Mr. Benton called for the previous question, saying that there were important matters to be acted upon, and that it was not desirable to lay them aside for *abstractions*. That word was keen. However, the majority of the Senate rejected the Wilmot Proviso. The bill was returned to tho House of Representatives, which body, after much hesitation, and with a very ill-grace, finally assented to the amendment, chiefly because the close of the session was at hand. Thus the advantage in reality terminated on the side of Mr. Calhoun and his plans.

We do not anticipate that the hopes of the partizans of slavery will be realized. We believe they will not be. They will answer well to urge their country on in the path of territorial aggrandizement, but they will gain no strength from it; slavery will never follow them in those vast conquests. As was said by one of the most eloquent men that North America has produced, Doctor Channing, whom death has struck down so prematurely—it will be as impossible to arrest the decline which has commenced in slavery, as to stop the waters of the Ohio in their course to the ocean. It is an affair of time which may be longer or shorter. Before ten or twenty years North America will be the only civilized country in which slavery will exist. Can it be possible that she wishes to preserve such a privilege!

REV. DR. DEWEY'S LETTER.

TO THE EDITORS OF THE CHRISTIAN INQUIRER:

In a late singular discussion in London, before the British and Foreign Unitarian Association, and in a subsequent letter from the Rev. Dr. Hutton to the Rev. Dr. Parkman and others, I observe certain allusions which seem to call upon me personally for some notice. Dr. Hutton speaks of the apathy on the subject of slavery, "of the President of the American Unitarian Association." And in the discussion just referred to, it is asserted that "the Unitarian pulpits [in America] have been disgraced and polluted by the presence in them of the defenders of slavery." With regard to Dr. Hutton's allusion to the President of the American Unitarian Association, I suppose it must have been intended for me, because I think he could not have known at the time of his writing, (June 16th, I believe,) that I had resigned that office. And on this point, begging leave to refer Dr. Hutton to my sermon against "The Annexation of Texas," or to a discourse on "The Slavery Question," in a volume of mine just published, I respectfully ask him what ground he has for charging me with apathy on this subject? Those discourses may have little enough of any other merit, but they must have the merit of earnestness, or they do me great injustice. With reference to what is said of the "Unitarian pulpits," I am led to suppose that a full share of it is intended for me, from the circumstance that the Abolition press has always made me the subject of unfriendly comment, and particularly so of late in sundry articles on my preaching last winter in Washington.

On this subject I wish to say a few words to my brethren in England and in this country, and I take the present method of doing so: for I have no time to write private letters to them on a subject of so little importance. Still, reputation has its value; and if any one is surprised that I could let the articles of last winter, pass without notice, my answer is two-fold. In the first place, I could not enter into any controversy or explanation with the Abolition press. That press has never placed itself on the ground of courteous argument with me;—indeed, there is not much ground any way for argument, since I am an anti-slavery man as truly as any one of its editors;—but it has simply, instantly and always, in every difference of opinion, resorted to the imputation of bad motives. Indeed, it has never in argument assailed any views of mine that have been put forth under my name, but has always, for the purposes of assault, made use of scraps of my lectures or discourses, snatched up by reporters, torn from the context, and published without any authority or warrant from me.

When I published my discourse on The Annexation of Texas, which was aimed altogether against the slave system, all that the press had to say was, "This man knows how to throw himself on the tide!" I will not "return railing for railing," but will simply say, that as no man, with any respect for himself, could consent to argue with an opponent whose first word was, "You are an unprincipled man;" so I could not enter into any controversy or explanation with the Abolition press, and I should have remained silent if I had not thought that I found endorsers for it in the London Meeting. For I know that several of the speakers on that occasion are familiar with its columns: I know that it has produced an impression to my disadvantage in England: I know that it has led some persons, who have taken an interest in my writings, to declare that they will never read another word of mine, because they suppose me to be a pro-slavery man: and the inference seems pretty plain, that if any body is conceived to have sinned in our pulpit, it must be my humble self.

In the next place, the representations of the Abolition press seemed to me comparatively of little moment, because I knew that they had a very limited circulation, or a circulation at any rate strictly bounded by the limits of the Abolition party. I remembered what an eminent Judge said, when, for some decision of his, he found himself violently assailed by the Abolition press—found terms applied to him, for the first time in his life, such as belong only to the uttermost dishonor and infamy;—and any man is naturally shocked at such treatment;—he said "he felt very bad at first: but he found after a day or two, that *nobody knew it*—at least, nobody that he knew." Such was my own experience. I was shocked at first. I had walked through life with a robe unstained, till these meu threw mud upon it. I was naturally shocked to find terms applied to me such as belong only to the most unprincipled villains. But I soon found that nobody knew it, and I thought I would not spread this Abolition abuse beyond [illegible]

Now for the preaching in Washington. I was delivering a series of discourses there, last winter, on the great moral traits of Christianity. Among the multifarious topics treated of, on Christianity, I spoke briefly of its moderation; and enumerating several of the ultraisms of the day, I said that they were not to be found in the New Testament. But I will give the entire passage.

"No extravagant propositions, no wild projects, nor proposals of violent changes, disfigure the pages of the New Testament. The great Reformer does not raze the old foundations to build anew. He receives what is good in the Old Law, and improves it—takes the highest idea from the past, and carries it higher. The earliest Christian worship is modelled after that of the synagogue; and baptism slides without any positive ordinance, into the place of circumcision. All is gentle and gradual, as all moral changes ever must be.

"Whatever we may think of its course, the new religion certainly was opposed to all extravagance, all ultraism, as it is called. It did not propose to reorganize society, nor to remodel the world, nor to tear up old fixtures by the roots, nor to sweep away obstacles as with a besom. I do not wonder that violent ultraists find the New Testament very little to their taste; that they have no patience with what they call its toleration of old abuses; and that they rave like maniacs against its ministers and churches, as the greatest obstacle in their way. For it is certain that there is nothing of abolitionism, nor tee-totalism, nor of ultra, anti-government radicalism in the Christian record. Whatever be right or be wrong in these extremes, I do not now say—such topics require a larger discussion."

If any one has chanced to fall in with an Abolition Convention in New York or Boston, and has heard there, men and women, denouncing, in terms of the bitterest enmity and contempt, the Union, the Government, the Churches and their Ministers, Magistrates and Judges, and many of the best men in the country, he will not find it difficult to interpret the foregoing paragraph. And I say, if one may not express any doubt or question about the Christian *wisdom* of such extravagance without being put in the Abolition pillory, I think it might be well to inquire into what condition our *white* freedom will have fallen, when these philanthropists have destroyed everything in the world but their own opinion. It was against such extravagancies mainly that the paragraph was aimed. And when I said that they are not to be found in the New Testament; even then—by a qualification which I appended, and which the letter-writing reporter did not choose to notice—I went on to say, or plainly to imply, that this fact was not decisive with regard to the system of opinions which has given birth to such extravagance. These were my words: "*Whatever be right or be wrong in these extremes, I do not now say: such topics require a larger discussion.*" I meant by this to say what I certainly think—that the New Testament, in the letter of it, is not the only or ultimate judge of such questions: and anti-slavery men, in my opinion, only hurt their cause by appealing to the letter of the Bible. Thus, "There *is* nothing of abolitionism in the Christian record." Abolitionists must know that Paul's treatment of Onesimus—the sending him back to his master Philemon—would not have been *theirs*: that the general precepts to masters and slaves, in the New Testament, designed not to abrogate but to purify the relation, were not such as *they* would have delivered. But does the New Testament therefore bind *us* to tolerate the relation, or warrant us in perpetuating it? By no means, as I think. The first Teachers of Christianity had enough to do, without directly interfering with the civil and political institutions of the Roman Empire. They implanted in the bosom of society the principles that were to reform all institutions and to redress all wrongs; and among others, that of slavery.*

For my own part, I am not to be called upon at this time of day, to write down my creed on slavery. I am not to be called upon to *say*, in so many words, that I am opposed to the slave-system. I cannot help those who profess to doubt it. I do not write this letter to enlighten them upon my views of the subject.

Indeed, the question of human slavery in this country, is one of such solemn interest, of such awful and overshadowing importance, that all personal interests in connection with it, sink to comparative indifference. It would be a small matter that I and others are misrepresented and wronged; it would be a slight evil, and worthy of little notice, that those who place themselves in the front rank in this great debate, are committing the ordinary mistakes of reformers, if those mistakes and misrepresentations did no injury to the sacred cause which so many have at heart. But what is the position which Abolitionism occupies in this country—not only at the South, but at the North, which has emancipated its own slaves long ago, and which is, and ever has been in favor of the abolition of slavery? Abolitionism might have been expected, *a priori*, to have found none but friends here. And yet, what is the fact? Why, abolitionists have brought themselves into the condition of martyrs to their cause. They consider themselves as martyrs, and they are not far from right. Almost every respectable and influential man who comes before the public, whether in speech or print, to declare his protest against slavery, or to reason against the system, takes special pains to say that he is not an Abolitionist. Men avoid the name as they would a pestilence. Abolitionism does not hold the leadership on this great question; its newspapers are scarcely read but by those of its own party. The anti-slavery strength of the North lies in the heart of the whole people, and not in that party. David, the man of war, must not build the temple, but some more wise and peaceful successor.

I should be sorry for this heavy opprobrium that has fallen upon the Abolition party, if it were not just. But could it be otherwise? Can the cause of humanity be promoted by inhumanity—such as this party has shown to all who differ from it: and most to those who differ least? Can a work of love be wrought out by wrath, or of mercy by violence, or of justice by injustice? I have no doubt that many of the Abolitionists are conscientious men; I have no disposition to deny that they are all such. I ask, then, the editors and readers of their newspapers, solemnly to ponder one text in the New Testament. It is in Matthew, chapter vii. 1st and 2d verses. "Judge not, lest ye be judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." These are awful words. They have a meaning that demands to be deeply considered. I know of no precept in the New Testament that is oftener violated than this; and in this temerity the Abolition press seems to me to exceed even that of the political press of the country.

Surely, it is a strange thing. Is it so very agreeable to impute bad motives to men, even if it were lawful? It is one of the significant and admirable observations of our poet-essayist, Waldo Emerson, that the critic criticises himself.

I know what will be said in reply; for I have endeavored to place myself in the position of the Abolitionists; and to exercise towards them a candor which they seldom show to others. They will say: "We are engaged in a great cause; the cause of human rights. You do not come up to the help of this cause as you ought. You oppose slavery, but you do not oppose it in the right way. We must be allowed to express our indignation; and in the heat of this great controversy, we cannot, very carefully, choose and pick our words."

I hear the defence; but it does not satisfy me; nor will it satisfy any fair and honorable mind. They should have said, to make out their case; "therefore we think it right to denounce you as a pro-slavery man, and to impute to you the worst and meanest of motives for the course you pursue." That is what they dare not *say*. Yet that is what they *do*. May God show them their error and forgive it!

ORVILLE DEWEY.

Sheffield, July 20th, 1847.

* The same observations apply to the subject of Indian books, in whose first miracle water was turned into wine; and in whose last solemn commemoration the same element was used. But this fact, while it lies doubtless against the extravagance of some of the Temperance doctrines, does not lie against all Temperance movements, and was not intended so to be represented. Some such movement, in fact, seemed necessary to save the world from ruin.

CHRISTIAN REGISTER.

BOSTON, AUGUST 7, 1847.

DR. DEWEY'S LETTER—ABOLITIONISM.

The letter of Dr. Dewey, which we copy from the New York Inquirer of last week, will be read with great interest. It is an unhappy consequence of every Reform, that in the haste and strife of things, good men are, for a season, treated as evil. Their disapproval of measures, or a mere refusal to adopt them, is pronounced hostility to the good which is sought. To be with men in all the methods adopted, and in all the particular opinions entertained, is necessary in order to be regarded as with them in principle and in great leading truths. So it was in the Reformation from Popery, when Zuinglius was told by Luther there could be no concord between them. Years passed away, and each has received the reward of his labor. Luther has not been forgotten, but honored, notwithstanding all his faults, and Zuinglius has been placed by his side. And it is not to be doubted, that some branded as pro-slavery at the present day will have their names rescued from evil, in connection with the anti-slavery Reform now so surely progressing, and will share the honor of helpers in the work of the redemption of the oppressed.

Dr. Dewey has alluded to Rev. Dr. Hutton's letter, and to the late discussion before the British and Foreign Association. Recent communications seem to shows a still greater degree of alienated feeling. In a letter from Mr. Estlin to the London Inquirer, he says of Dr. Dewey and others, that "should they come over again to England, they will not receive the same unanimous invitation to the pulpits of the English ministers which they once did, and will be held in diminished estimation in the social circle!" Very probably the gentlemen named can afford to relinquish the hospitality of their English brethren better than their English brethren can afford to withhold it.

But the sentiments of Mr. Estlin, there is reason to believe, do not pervade the entire body of the English Unitarians. A letter appears in the London Inquirer of the following week, which decidedly disapproves of them.—And in the Inquirer of the 17th ult., which has just come to hand, there are remarks by the editor, which are every thing that could be desired. He says to his English Unitarian brethren, "Let us welcome ministers from America to our firesides .... because there are so many points on which they and we can so heartily sympathize .... freely and fully revealing our souls on all subjects, and admonishing and rebuking one another utterly without reserve, wherever there may appear need, so far as one Christian may admonish and rebuke another, thereby correcting one another's errors, strengthening one another's weaknesses, and making one another in every respect purer and wiser, and more steadfast in well-doing. This is Christian.—This is the spirit of liberal Christianity. And we trust the main body of our English Unitarian brethren is imbued with it.

One thing we hope of Dr. Dewey and those suffering with him in like reproach, that they adopt the principle avowed by our great Massachusetts statesman in allusion to this same evil of slavery,—"In the meantime, for my own part, I shall continue to act justly, whether those towards whom justice is exercised [or any other persons whatsoever] receive it with candor or contumely."

The great injury which the abolition movement has done, is by many considered to be this,—that, irritated and goaded by the reproaches and denunciations of abolitionists, slaveholders have become more unwilling to emancipate. For ourselves, we think the injury it has done is the temporary reproach it has cast upon some good names; the alienation it has incidentally produced between brethren; the false position, perhaps, into which it has driven a few, through the stoart of false imputations. But time, the great rectifier, will restore all things.

In regard to the state of feeling at the South, the language of Mr. Webster, uttered in the Senate before the abolition movement began, deserves to be considered.

"It is, and has been for years, the settled policy of some persons in the South to represent the people of the North as disposed to interfere with them in their own exclusive and peculiar concerns. Of late years, this point has always been touched, and generally with effect, whenever the object has been to unite the whole South against northern men or northern measures. It is a lever of great power in our political machine." It is "the unvarying ground for the exclusion of northern men from confidence, and from lead in the affairs of the Republic."

There has existed in the South, from the beginning of the Republic, and still exists, a strong body in favor of perpetual slavery. Events had rather strengthened their power when the Anti-Slavery reform began.

It is well known that the increase of the slave population has had the effect to make the representation in the House of Representatives very unequal, and that great advantage is enjoyed by the slaveholding states, with no equivalent in taxes, because the nation collects its revenue in other ways. They have the greater portion of the official stations, and power. The motives to continue slavery have thus greatly increased.

When the deterioration of slave labor, through the impoverishment of the lands, had almost persuaded some of the states to emancipate, a prospect of gain opened in turning plantations into slave-nurseries for the cultivation of fresh tracts of land at the far South.* This, and not the anger excited by abolition invective, changed their purpose. The annexation of Texas, and the war with Mexico, have been sought, to preserve the advantage they have hitherto enjoyed in the unequal ratio of representation, and the greater share of public offices. Any word spoken in past time, with whatever demonstrations of respect, in Congress or out of Congress, on the subject of slavery, has excited anger. If the abolition movement has irritated and inflamed, it has been only so far as it has been a real exponent of the settled feelings and convictions of the North, in opposition to slavery. Now that a greater struggle is yet to come, with the settled determination of [illegible] slave states into the Union,—a determination which the North will oppose, as well through her real convictions of the curse of slavery, as the feeling that the question of her own doom of perpetual unequal representation is then to be settled,—when this shall take place, it will be seen that slavery will never be done away in the States, if left to themselves; that it has been, and always will be subversive of true freedom; that freedom and slavery cannot coexist; that one or the other must perish. The North, we trust, will do its whole duty. In so great a work, surely there is not room for alienation among the friends of freedom; and it is the poorest policy in the world to make such a representation of things, as shall lead the South to feel, erroneously indeed, that it has allies in men who must have no small influence in their favor, and thus protract the final issue. ¶.

THE NEW HEAVENS AND NEW EARTH.

More than twenty-five centuries ago, He who constituted the ages of the world, and determined the periods of human progress, made known to man by the spirit of prophecy, that a new order of things should one day commence. "Behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. The wolf and the lamb shall feed together. They shall not hurt nor destroy in all my holy mountain." To this prophecy St. Peter refers—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Under these new heavens, and on this new earth, men have now begun to live. Changes have been effected worthy to be set forth in the glowing language which the prophet has employed. We see indeed that the sun and moon of the old heavens were turned into blood, and that the stars fell like untimely figs from a figtree. We must deplore and condemn some of the human agencies by which the changes were often effected. We must lament that only such changes were often made as must give place to still other changes, before a true and happy order of things shall be established.

But who cannot see that out of man's evil God has been educing good, and that over and above man's finite agency for evil, the infinite Father has been improving the condition of the generations of mankind! The dreadful deeds, the savage excesses that have sometimes taken place, have been the bad eruptions of previous disease, which we could wish had been prevented, and which ought to have been prevented; but the symptoms being neglected too long, the terrible effects could no more be avoided than an eruption in the body physical, where death, or life and health only through such an eruption, must ensue. So has it been again and again in human affairs.

There are what may be called *transition* states, in which the condition of men may not be so good as before, or afterwards. Such was the *apostolic* period in which persecution drove men from their homes, and to many there was no such thing as building houses and inhabiting them, planting vineyards and eating the fruit of them. Nevertheless, good men, who were called to struggle and suffer in such times, rejoiced to see better days approaching. In the midst of the flames of martyrdom, Christians could see the walls of the Church rising higher and glowing like sapphire. Through fire and sword, they could see that a place of quiet and prosperous homes would be finally reached.

We are apt to look on short periods of time, on the space within our own experience, and measure human progress only by what we ourselves have seen. There may possibly be, (I do not affirm there are,) in our own age, tendencies to a worse state of things; there may be actual worse results in some things. But while these are to be deplored, let them not be the measure of our hopes for the future. The progress of things is to be measured rather by centuries, or fives of centuries, than by the brief life of one man.

It is literally a new heavens and new earth, that are appearing. When God made the earth he pronounced it very good. By human labor must it be tilled. But wars wasted it, the race of men used "the sword and the spear," rather than "the plough-share and pruning-hook," until He came whose mission was "peace on earth and good will to men." Centuries must pass before the old warlike habits of men would be changed. But the change began with Christ and his disciples. How fast the arts of peace make a new heaven and a new earth, when the diligent labor of men is unbroken by national or international strife! The earth is renewed with the renewal of men in righteousness upon it. Righteousness is preparing for itself a *home;* it shall not be a mere sojourner, but it shall dwell on the earth.

It is a new heavens also, that spreads out above us. The Christian revelation of the Father, its Creator, makes all things appear new. The revelations of science under the influence of Christianity have given us literally new heavens. It is not the old heavens, in which all was moving around our little planet. It is not the old field of astrology and walk of superstition. But we behold innumerable worlds, our earth revolving with its sister-planets around their common central light, suns on suns, systems on systems.

The apostle says that he *was looking* for the new heavens and new earth. In that *transition* state from things old to new, the objects for which he was looking had scarcely begun to appear. But they did at last appear. We, if we look for them as wholly yet to come, are not wise. The prophecy is not indeed all fulfilled; no, not while oppression and war still continue; not while one strong people like the American goes forth to hurt and destroy a weak nation like Mexico; not while there is so much sin in the world. But surely we may labor in hope. Christ is with his disciples laboring against present evils in greater might than ever before. He is with them for righteousness as never before. Happy they who co-operate with him, whether the work seem to hasten or linger, whether the new heavens continue to shine brightly over us, or are snatched from the view by dark clouds.

N. S. F.

FOREIGN CORRESPONDENCE.

[Through an oversight, owing to the sudden illness of the publisher last week, the signature of our Foreign Correspondent was omitted. It may be proper here to state that hereafter, as thus far, the communications will come addressed to his family at Bangor.]

LONDON, July, 2d., 1847.

DEAR LUCY,—My last ended somewhat abruptly at the Liverpool docks, and left me on the point of debarkation. Since then, I have been so whirled about and knocked up with sight seeing that I have found no time to report myself. But to-morrow's is the last mail that will reach Liverpool in time for the steamer, and I must wring a few moments from the importunities of this most *exigeant* and Babel city just to advertise you of my arrival and, in part, of my experiences on the way hither.

My stay in Liverpool was as sh ort as business would allow. The inquisition at the Custom House was not very terrific. It involved no greater evil than the tumbling of my linen, which could not be repacked with due care in the hurry and confusion of such a scene. I had taken care to pocket the few books which would have been seized as contraband; an English inquisition extends not to the person. But to think of it soberly and humanly, what a way for a nation to receive the stranger who treads her shores—what a way for England to receive the American who comes with pious intent, as a pilgrim to the home of his fathers,—to thrust her hand into his trunk, pry into his privacy, and proceed with him as if he were an enemy and a thief!

Here, in the Custom House, I was reminded at once, by a very trifling incident, that I stood on English, or at least, on foreign soil. I was making up a package for the post office; one of the officials of the establishment, a well dressed, gentlemanly looking man, very politely tenders me the use of a candle to seal with, which I accept without feeling greatly indebted for the service. But as I was leaving the room, he taps me on the shoulder and whispers: "I should have no objection to drink your health, Sir." I might have answered; "Well, drink if you see fit." But I said nothing. I held my peace even from good. I put my hand in my pocket and drew thence a sixpence, which being tendered him he transferred with unhesitating alacrity to his own. He was evidently pleased. It was an extraordinary *douceur*. A penny would have sufficed; silver was "a case." It secured to my health, I doubt not, a magnificent potation. I fancy I have felt better ever since. And so the candle was paid for. It was a fraction of a farthing candle. A penny would have been overpayment, had I used the whole. But some fee was required even for so slight a service as that. In England nothing is gratuitous but suspicion and mistrust.

At one o'clock, having done with Liverpool, I took the cars for Birmingham and Coventry in company with another passenger of the W. Irving who proposed to join me in a trip to Warwickshire. We chose the "second class," at the suggestion of my companion; a measure which my experience does not warrant me in recommending to my countrymen, if at all fastidious as to their accommodations. The difference in the comfort is more than the difference in the expense, where one is travelling for pleasure. The seats were uncushioned, the windows inconvenient, the company damp and unpleasantly fragrant. I am not particular, as you know, and made out very well.

The scenery, as we passed, was not particularly interesting. A high cultivation, it is true, was everywhere apparent. Flowers and shrubs unknown to me, checkered the sward on the sloping bank, and hung their gay blossoms over the hedges. The red clover was mord deeply red than with us, and of greater size; a circumstance due I suppose to the humidity of the climate. On the other hand, trees of the same denomination are much smaller than ours. Indeed I have seen but few trees in England that could be called decently large according to our scale,—none to be compared with the elms of Massachusetts, or the pines of Maine. A very agreeable feature in the European landscape is the substitution of hedges as inclosures, instead of the rail fences and dry stone walls which give such an unfinished or else dilapidated appearance to our American farms. But there is nothing striking or picturesque in the face of the country between Liverpool and London. Once indeed we saw at a distance, on a rise of ground, a gray and towered castle,

"Bosomed high in tufted trees."

—the relic of a former age—which on inquiry we were told was Strafford Castle. That Miltonic expression so exactly covered the phenomenon that it popped into my mind and into my mouth at once, though unremembered before for many a long year.

We made no stop in Birmingham, but proceeded directly to Coventry where, when arrived, we forthwith hired a one-horse carriage and drove to Kenilworth, a distance of four or five miles. We reached that town in time to inspect the ruins of the ancient castle, having travelled upwards of 120 miles since noon. And this was our first day in England. We wound gently through the quaint old streets; and without inquiry, following only the light of nature, made our way to the castle. Was it that a secret instinct drew us? or must I adopt the more vulgar hypothesis that the horse was used to the jaunt?

I shall not undertake to paint to you this piece of antiquity as it painted itself indelibly on my own mind, in that sweet summer evening so consonant with its peculiar charm. I will only say, that all which my imagination, not wholly unassisted by previous experience in this kind, had conceived of Kenilworth, was realized. Arrived at the closed entrance which only money would unlock, (in this country everything is closed, and money the universal masterkey) a dozen or more youths rushed forward to "old the oss" and thereby earn their portion of the pilgrim's pence. Others offered guide-books which we refused, knowing that we must needs accept and fee a living guide within.

The buildings which compose this castle are of different periods and of different styles. They were formerly connected together, each successive builder attaching his work to that of his predecessor; but the different portions, disjointed by time, now stand aloof and alone. First there is Leicester's portal, a quadrangular building with round towers (if I remember right) at the angles. What was once the passage through this building into the great court-yard is said to have been closed by Cromwell when he took the place. But notwithstanding this tradition I suspect that the present main entrance must always have been the main entrance, although more awkwardly situated in relation to the buildings beyond. This is a Gothic gateway with ribbed and pointed arch, bearing the Leicester arms in stone relief, with the letter R. on one side of the entrance and the letter D. on the other, (Robert Dudley.) This portal, the only edifice on the ground now tenanted or tenantable, is occupied by the farmer who has the care of of the estate. Adjoining it is a pretty flower garden with a tall hedge of shining prickly holly. Within, we saw an old fire place removed from the main buildings for preservation. The mantel is of white marble about six feet high, at the corners of which the Leicester arms with R. D. are again visible. Above it oaken pannels richly carved and ending in a kind of entablature reach to the ceiling.

After the portal, the building first in order is of great antiquity, erected by Geoffrey de Clinton in the beginning of the 12th century. This was the original castle, a square tower about 120, or perhaps 150 feet in circumference. The walls are of amazing thickness, varying, as the guide assured us, from ten to sixteen feet.

Then comes an edifice erected by John of Gaunt, "time-honored Lancaster," the remains of whose banqueting hall are one of the finest features of the present ruins. Two of the stone window frames are still in good preservation and present a choice specimen of Gothic architecture. Next to John of Gaunt, Henry VIII. built another addition to the original castle, but of his work scarce anything now remains. Last of all are the Leicester buildings which composed the greater part of the castle when completed, in the 16th century; and which still constitute the greater part of the ruins.

The rooms of greatest historical interest, of course, are those occupied by Elizabeth during her visit to the place. These are in Leicester's buildings and extend along one entire side of the quadrangle which inclosed the main court. The window of the room which is still pointed out as her dressing room commands a noble prospect, which must have been still finer when these far-spread meadows were covered by a lake and the red deer came from the neighboring forest to drink of its waters. We look into the crypts where the stern old earls confined their prisoners; and a winding stair-case in the thickness of the wall, whose stones have been scooped by countless footsteps led us into two rooms of a milder character but still prison-like, where tradition asserts that the double-minded earl secreted Amy Robsart during the visit of the Queen; a tradition more accordant with historic probability than with Scott's enchanting tale.

These are all the items which I can now recal, for I took no notes at the time.

The great charm, to my mind, of these and similar spots is not the architectural curiosity of the antique masonry, nor the historical associations it calls up, but the strange commixture of the new and the old, the friendly union of the past and the present brought about by the mediation of Nature, the great reconciler, who wreathes the tumbling tower with a beauty undreamed of by the builder, and flings over the naked wall a better drapery from her own exhaustless wardrobe, and brooks no deformity but hastens to repair, in her own grand style, the unsightly hurts of age. She respects "her masterpiece's masterpiece," and smooths the disgrace of art and the downfall of power with the clinging greenery of ivy and moss There is nothing stationary where she can work, "*E pur si muove*" is her word forever. What use abandons she reclaims, what man forsakes she adopts, what time dishonors she crowns. Blessed be her ministry, the all-healing, the all-atoning! No recent creation of the builder's art is so beautiful in my eyes as the ivy-mantled ruins of other days. And here the harmony was so complete! A thrifty ash had planted itself in the centre of Mortimer's tower and seemed the legitimate occupant of the spot as if it were so devised by will and testament, and the walls were only built to close it round. The thrush was carolling in John of Gaunt's banqueting hall, and one might almost fancy that a sough from the Past responded to her lay. A snow white lamb of the finest breed cropped the rich grass in what was once a Queen's boudoir, and I thought that the awful shade of Elizabeth herself, could she have seen it, would have smiled approvingly at the trespass. It was impossible almost to believe that these walls had ever any other aspect, their present condition was so complete in beauty; and when, after leaving the ground, at a turn of the road, I looked round once more to take a last look of the honored pile, and saw the new-risen moon illustrating with the same sad smile the grey moss on which so many centuries had stamped their furrows, and the fresh green of the season;—that seemed to me the highest moment in the history of Kenilworth, the very top and flower of its renown.

A quarter of an hour's drive brought us to the "Kings Arms," where we took up our rest for the night, and where the nice appointments, the curtained bed, the snowy linen, the well carpeted floor, the polished commode and the abundant water for the toilet attested an English hostelry. And so, oddly enough, my first night in England was spent in the ancient town of Kenilworth.

Good bye! of Warwick and Stratford in my next.

Yours affectionately,

F. H. H.

For the Register.

NEW YORK CORRESPONDENCE.

NEW YORK, Aug. 3, 1847.

THE BROADWAY TABERNACLE.

Every body has heard of the New York Tabernacle in Broadway. Its central location, the frequency with which it is used by the various benevolent societies for their anniversary exercises, and its employment for all sorts of purpose that require public gatherings, have given it notoriety all over the land. I very much doubt if there is another edifice in this country in which such a multitude and variety of objects are sought to be promoted. Religious meetings, for which it was primarily designed, are regularly held on Sunday, and occasionally at other times. But it it used also for political meetings, concerts of sacred, secular and "*nigger*" music; lectures on all conceivable subjects, by all sorts of characters; in short, I am not aware of any object ever brought before the public that would be considered unfit to be presented in the Tabernacle, provided the parties interested in it should pay the usual fee for the use of the house.

One would think that such a motley mixture would soon impart such a character to the house, and surround it with so many low, worldly and ludicrous associations, as to make it wholly unsuitable for the solemn, elevated and purifying purposes of religious worship. It would seem as if the feelings must be influenced unfavorably in the midst of a religious service by the recurrence to the memory of scenes of merriment, of confusion, of the strife and hatred of politics, or the comic fooleries of some grotesque exhibition. While I do not sympathize with the high church notion that a church can never without desecration be used for any other purpose than that of religious worship, I do love to feel that it is the house of God in a peculiar and lofty sense; that all its associations are of a serious nature and an elevating tendency; and that it is a place from which the vulgar, the common, the trifling and the profane are ever excluded. And even when the sanctuary is thus separated from secular uses, and invested with the utmost possible sanctity, most men find it difficult enough to shut the world out from their thoughts, and maintain that abstraction of mind and heart which is indispensable to communion with God.

However, a large and respectable congregation make the Tabernacle their spiritual home, notwithstanding the manifold other uses to which the building is applied; and casting their net in the great stream of life which flows through Broadway, they probably gather more strangers within their walls than any other church in the city. The house is very commodious, and ample provision is made for strangers and casual hearers. When the house is filled, as is often the case, the view is striking and impressive. I believe it will comfortably seat upwards of 2000 people in the slips, besides those provided for by moveable seats in the aisles, and as the house is nearly circular, the congregation is seen to better advantage than in old fashioned houses, the mass of living beings looms up largely to the eye of the speaker and the spectator.

The Tabernacle was originally built by new school or new measure Presbyterians, and was designed to be occupied by Mr. Finney, their leading revival preacher at the time of its erection. It was to be the great revival church of the city. Here revival measures of the newest stamp were to be kept in operation, and a never ceasing revival of religion was to be maintained. From this, as from a grand centre of light and heat was to flow forth a controlling influence through all the other churches of the city, which should mould them all into new measure and revival churches. It was commenced on the Free Seat system. The expenses were to be borne by the voluntary contributions of such individuals as appreciated the importance of the enterprise, while to the multitude the gospel was to be offered without money and without price.

Mr. Finney commenced preaching as soon as the edifice was completed, and for a time labored hard, but with little success, to get up a great revival. But the thing had been over-done before in the other Free Churches. People were getting tired of the fierce strain of preaching in which Finney delighted, and of the various tricks and pious frauds by which the workings of the Holy Spirit were simulated, and they would not be revived. Fortunately for himself, Mr. Finney was invited to a professorship in Oberlin Institute, and he wisely accepted it. Since that time, the Tabernacle has had a variety of preachers, generally of small calibre, who have remained but a short time and left without realizing much fruit from their labors. The Church now belongs to the Congregational order, and their pastor for a year or more has been the Rev. Mr. Thompson, a young man, who with moderate abilities and considerable zeal, succeeds, perhaps, as well as any of his predecessors, in meeting the expectations and wishes of his flock. But the original idea that the Broadway Tabernacle should be a great metropolitian Revival Church, a model for the churches of city and country throughout the land, has not yet been, and probably will not soon be realized. Truly yours, CRITO.

For the Register.

LETTERS FROM THE WESTWARD.

At our particular request, a gentleman who has recently returned from a visit to the West, has placed in our hands portions of his letters home from several places on his route. We commence their publication, the present week. They will be followed by similar communications from Buffalo, Cincinnati, St. Louis, Wisconsin and the Lakes, making in all a series of about six or eight numbers.

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For the Register.

TRENTON, N. Y., May 12.

It is a most lovely warm spring morning. The birds are singing, the sun shining cheerfully, and the open window behind me looks out upon a beautiful array of green hills, meadows and orchards. A little brook gives a fresh rushing sound near by, and with the voice of cows, farmers and carpenters, we have quite a pleasant rural scene. It is one of these grand old Dutch houses, with everything on such a generous and expansive scale—immense rooms, spacious hall and stair-case, arrays of Dutch porcelain and long rows of Dutch books. The house-walls are a foot and a half thick, plastered outside as well as in. A noble court-yard is in front, and the grounds about are in keeping with the general magnificence of the place.

The way from Utica is rather discouraging. Seven miles up hill, on a hot, clayey, gullied, jolting road make the first half of it; relieved however by a fine array of distant hills, and the view of Utica lying very prettily on the other slope of the Mohawk valley. This is the spring condition of things. In summer it must be very charming. One of the features that attract a stranger's eye is a species of wall, built of cobble-stones and cemented with mud—showing the great change in soil from our rough New England. It has a very meagre and tumble-down appearance, after our substantial rock-work at home.

A steward or waiter on our North River boat amused me a good deal,—a colored man, who assured me he was the first of his race who "came out strong for temperance." He was quite inquisitive as to my abolitionism. As to the moral suasion and pacific anti-slavery policy of Garrison and his party, he has no faith in it, insisting that they do not much but harm. Unless our country decrees emancipation, as the British parliament did, there is no remedy, he thinks, but the "bag'net and sword"—and Hayti secured her own independence and the world's respect in the right way, the only way in which any people ever became free. He had occasion, it seems, to reduce his principle to practice. When sixteen years old, he was a slave some thirty miles from Albany, having been sold by the man who brought him up. The emancipation-law would make him free at twenty-eight; but he did not choose to wait, and so informed his master and mistress at supper, to their infinite consternation, that he was going to be free. So away he went that night to Albany—his master, loath to lose twelve years' service, following the next day. But he loaded two pistols, drew a line in the street, which he dared his master or the constable to cross, saying he would be hanged cheerfully, but never a slave—gained the sympathy of the crowd, and was free. Since then, he has edited a Temperance paper in Albany; and sometimes attends the Anti-Slavery meetings, terrifying them by his fiery and bloody resolutions.

There is one feature about the Falls, which I have visited to-day so very beautiful, that I must stop to give some account of it. The season is too early to see the real charm of the place, in the pathway along the brink, leading to the little bridge below the lower fall, and the deep narrow gorge crowned with the summer verdure. The deep snows of Hamilton county were melted and passing over, burying the path in several feet of water; and the vegetation was chilled by the ice and snow that lay here and there in crevices, or clinging to the rocks. But after a walk of about a mile, along the bank, and a good many ups and downs among the trees, I came upon the magnificent cascade which forms the upper Fall. Here the rise of water was all a clear advantage. The whole rock was covered with a full gushing flood, very different from the slender drippings you see in pictures, passing over with vastly more force and power than I had ever supposed. It was not enough, either, to block up the way down the steps and about the ledges; so that I could easily get at every point of view. There is first a perpendicular fall of perhaps twenty or thirty feet, then dashing rapids for a few rods, and a second fall, or gush, down a steep and jagged descent, where the whole mass of water is torn into a bed of leaping white foam. It is perfectly unique and peculiar, this bed of foam and spray. Scarcely tinged where the water may be a little deeper, or the rocks more apparent, it is in general a snow-white mass, wreathed over with a cloud of equally snow white spray and vapor. And the change, from the dazzling brightness of its "silver lining" when the sun shines clear upon it, to the sober and mellow tint when the shadow of a cloud passes over it, is most surprisingly and enchantingly beautiful. Altogether there is not a lovelier or more picturesque sight than this, as you watch the water, first passing over in every shade of amber, from the faintest yellow tinge staining the pure white, to the deep rich brown like a wall of the polished Gibralter rock—then passing through its many changes, till it flows away in a gushing fleecy torrent at the foot of the cascade. I do not wonder that Niagara, with all its magnificence, looks sullen and monotonous at first, to one whose eye has been trained to the sense of the beauty of moving water, at this part of Trenton Falls. Then, as the afternoon sun passed slowly round towards the West, there came a rainbow, with its perfect arch thrown over this entire fall and covering it with the most perfect and dazzling beauty. Being half determined beforehand not to find anything here which I had not already found on a far grander scale at Niagara, I was taken wholly by surprise by the single and particular loveliness of this spot.

J. H. A.

For the Register.

CALVINISM.

The theory of Calvinism to an unprejudiced and philosophic mind, is one of the most extraordinary events in the history of the human race. What is that theory in its naked character?

God, a being of infinite power and benevolence, in addition to his other ranks, creates man an immortal being, endowed with high powers, in a state of comparative perfection. He imposes on the first of the race under the penalty of death, an arbitrary command, rather to try his disposition, than by involving any moral turpitude. This command, the first man, under the influence of a malevolent being, breaks, and thus subjects himself to the penalty. God, in consequence, subjects the whole race to bodily death;—and at the same time changes their nature frbm its original character of purity and goodness, to one radically bad, incapable of any good, but wholly bent on evil, and thus deserving and liable to the punishment of eternal misery. This state of things is, however, very unsatisfactory to this benevolent being, the Creator. He is desirous of extricating the human race from the wretched state in which this breach of his command had involved them. But he is in a sad dilemma. The honor of his law stands in his way. Should he pass over this breach of it without enforcing the full penalty, the sovereignty of his power would be gone forever; his glory would be tarnished, his authority a bye word. He calls a council of himself. He discovers one only mode of escape—by making himself a man and suffering the death due to his law.—The honor of the law is appeased, and God is left at liberty to deal with the human race according to his pleasure. This plan is adopted by God, acting in some inconceivable triune mode called the Trinity. God himself was thus crucified in the person of Jesus Christ.

The effect of this arrangement is, that whilst the majority of the human race are permitted to run their natural course of evil and receive its due eternal punishment, a certain portion are selected by the favor and pleasure of the Deity, to be made eternally happy with him in heaven. But this selection is not made in consequence of any merit or virtue in the individuals so selected. It is wholly a matter of favor or grace, the greatest transgressor being as frequently its object as the most virtuous.

This is believed to be as correct a definition of the theory of Calvinism, divested of its peculiar technicalities, as it is in the power of words to furnish. What a mass of absurdities! The mighty God controlled by his own law! An Omniscient, all foreseeing Being foiled in his plans by a creature of his own creation! Man punished, first by a change of his nature, and again for possessing that nature! Redeemed from this condition, but without his deriving any possible advantage from it,—his final safety resting on the will of his Creator, unaffected by any thing in his power to do!

How many delicate minds have, like Payson, sunk under so appalling a belief. How many strong minds have rejected Christianity, when thus presented to them. How mortifying to human pride that such a theory should, for centuries have been adopted and held to (I will not say believed,) by a large portion of the human race.

Can any parallel be found in the whole history of the human mind! ANTHROPOS.

For the Register.

LOUISVILLE, KY., July 12, 1847.

MY DEAR SIR.—As there are many among the readers of your paper who feel a kindly interest in the cause of religion in the West, I take the liberty of giving them, through you, a brief account of a church which has recently been dedicated to the great cause of Christianity.

A few years since a gentleman of Boston, James Boyd, Esq., became deeply interested in the coal-mines at Cannelton, Indiana. Having occasion to reside the greater part of his time in this village, and feeling the need of a house of worship, (for there was no church in the place,) he determined, if possible, to have a church built. Through his exertions, with aid generously given by a few citizens of Boston, a neat and comfortable building has been erected, which, on the 24th of last month, was dedicated to the service of God and the good of man.

The village of Cannelton is very small, and the inhabitants are interested in various denominations; it was therefore thought best that the church, designed as it is for the religious welfare of all, though built by Unitarians, should be consecrated as a house of prayer, not for one class of Christians, but for all Christians. Accordingly, on the day of dedication, its use was freely tendered to members of any and all denominations.

The services at the dedication were conducted by ministers from three denominations, Methodist, Universalist and Unitarian. A Baptist clergyman was invited to take part, but declined, not, as he stated, from personal objection, but because he apprehended the displeasure of his denomination.

It was a lovely day when the humble building was set apart to its sacred purposes. Quite a large number of persons assembled from the village, and from the village of Hawesville on the opposite side of the Ohio, and a delightful spirit of harmony seemed to pervade all hearts. We may reasonably hope that great good will be accomplished by the erection of this church. Now, probably, religious services will be held by a minister of some denomination every Sabbath; and ere long we trust that a minister of our own faith, full of the Christian missionary spirit, will come and devote himself to the work of Christ in this portion of the great vineyard. By preaching part of the time at Cannelton, and part at the towns of Owensboro' and Smithland, he may do much towards advancing the interests of piety, liberality and love in this section of the Western country. In looking for such a man, our eyes turn with earnest gaze to Meadville, for we believe that the Institution there has many students, who are able and willing to be all and to do all, that the cause of Christ, here or elsewhere, requires.

Permit me, my dear Sir, before closing this letter, to say one word about this admirable Institution. In May last, I had the pleasure of visiting Meadville. I went with hopeful, yet anxious heart, for I felt that the cause of liberal Christianity in the West, is most intimately connected with the success of this School. It is needless to say that my fondest anticipations were realized. When I witnessed the earnest devotion of the students, more than thirty in number, to the work of spiritual and intellectual culture; when I saw the unwearied exertions and ceaseless labors of the professors, exertions and labors of which, none, but those who see, can form any conception; when I looked upon the library, composed of over three thousand text books and other works; and when I saw proofs of the deep, never-failing interest taken in the Institution by that venerable man, to whose generous aid the School owes almost its existence; when I saw these and other evi-

dences of its character and prosperity, I felt assured that the Meadville Institution would meet the expectations of its most sanguine friends.

At the time of my visit, I found the hearts of our friends at Meadville full of grateful happiness, caused by the kindness of one, whose interest in the school had carried him from his home in Baltimore to Meadville, and who, before leaving to return to his residence, had requested the professors to add such books as were needed to the library, and send the bill to him. Kindness, like this, cannot be repaid in words; but it finds a reward, even here, on earth, in its own happy consciousness of usefulness, and how great will be its remuneration hereafter, when it shall receive tokens of the gratitude of those, who, through its agency, enjoyed the means of mental and moral improvement. We trust that many other generous-hearted men, whom God has blessed with means, will remember Meadville. Respectfully,

Your friend,

I. H. H.

For the Register.

THE IRISH UNITARIAN ASSOCIATION.

Mr. Editor,—In your paper of July 24th, appeared a resolution, which had been passed by the Irish Unitarian Association, complaing of a want of courtesy on the part of their American brethren, in not replying to certain communications on the subject of slavery. This resolution surprised me, as I well remembered, that measures had been taken during Anniversary week of last year, from which I had supposed that a reply to the Irish address had long since been transmitted.

On recurring to the Christian Examiner for July, 1846, I find on page 151, that the subject was brought up at the meeting of the American Unitarian Association, "and a committee was at one time appointed to prepare such an answer; but afterwards a reconsideration was voted, and it was decided that it did not come within the province of the Association to take any action on the subject, since the letter was not addressed nor sent to this body."

"At the close of the meeting of the Association on Thursday afternoon, many of those who had been present, remained and organized a meeting for action upon the Irish address on slavery, noticed in the previous record, by choosing Rev. Edward B. Hall, Chairman, and John A. Andrews, Esq. Secretary. A committee of ten was then appointed to prepare and send a reply to the Address, and the meeting was dissolved."

Of whom this committee consisted I am not certain. They are named in the Unitarian Annual Register for 1847, page 38, as Rev. Messrs. Gannett, Stetson and Bellows. This is evidently erroneous. Those gentlemen constituted the committee appointed July 17th, 1846, to prepare a reply to a communication on the subject of peace, which duty they discharged.

Of whom the committee of ten consisted, and what causes prevented the transmission of a suitable answer on their part, or its reception on that of our Irish brethren as satisfactory, are subjects on which we must look for information to the committee themselves. I am one of those who felt but little pleased with the tone which our Irish brethren thought proper to assume toward us; still, I felt that courtesy required an answer of some kind, and presume that the same was the feeling among us generally. I will but add the obvious fact; that if letters which are not directed to any organized body do not receive attention, the neglect must in part be ascribed to the indefinite manner of their address. B.

For the Register.

ORDINATION.

On Sunday evening last, Mr. Frederick R. Newell, recently of the Meadville Theological School, was ordained at Cambridge, as an Evangelist in the Church of the Cambridgeport Parish, Rev. Mr. Ware's.

The Moderator of the Council, the venerable Doct. Pierce, having announced that the examination of the candidate had been entirely satisfactory, the ordination proceeded as follows:—1st, Anthem; 2nd, Introductory Prayer, by Rev. Frederick A. Whitney, of Brighton; 3d, Hymn; 4th, Sermon by Rev. Rufus P. Stebbins, of the Meadville School; 5th, Hymn; 6th, Prayer of Ordination by Rev. John Pierce, D. D., of Brookline; 7th, Charge by Rev. James F. Clarke, of Boston; 8th, Fellowship of the Churches by Rev. William Newell, of Cambridge: 9th, Concluding Prayer, by Rev. Mr. Clarke; 10th, Hymn; 11th, Benediction.

The sermon of Professor Stebbins was a very plain, bold and forcible statement of the duties of a christian minister at the present time.

The true positions of the ministry in regard to the subject of practical reform, now becoming a question of great moment, was dwelt upon at much length, and enforced with great power and effect.

The discourse was so uncommonly excellent, both in matter and spirit, it is hoped that it will soon find its way into the pages of the Examiner, or in some other form be given to the public.

The other exercises of the occasion, were interesting and appropriate.

For the Register.

UNITARIAN SOCIETY IN QUINCY, ILLINOIS.

Mr. Editor:—I perceive, by a communication from Rev. W. P. Huntington, in the Register of July 3, and from your Quincy correspondent of July 31, that I was mistaken in regard to two or three facts as to the origin of the Unitarian Society at Quincy, Illinois. I thank those gentlemen for the correction. I wrote from memory and from impressions received several years ago from Mr. Moore. In regard to the most important fact, viz.: that the Society at Quincy built their church without aid from abroad. I presume I got the impression from Mr. Moore something in this manner. He was speaking of their small church and humble beginnings. He said they built a small church, and did not ask aid from abroad to build a large and elegant church as many had done elsewhere. From this I inferred, they had received no aid. It seems the church was completed a month or two before he arrived. My impression was that it was not completed until the spring or summer after he arrived. The communion was administered to such professed Christians as attended service there; but I do not see any evidence that the church was regularly organized until after Mr. Moore went. Without derogating in the least from the merits of those gentlemen who laid the foundations of that society, I think the evidence quoted from Mr. Moore's correspondence soon after he went to Quincy, show that the general impression given in the Sermon as to the small beginnings at that time, is not exaggerated. Yours truly,

B. Frost.

Concord, Aug., 3, 1847.

For the Christian Register.

ORDINATION AT WINDSOR, VT.

Mr. Editor,—On Wednesday the 28th of July, Mr. Seth Saltmarsh, who has been lately pursuing his studies at Divinity Hall, Cambridge, was ordained over the Unitarian Society in Windsor, Vt. The Ordaining Prayer was offered by Rev. J. Crosby, of Charlestown, N. H., the Sermon was delivered by Rev. F. T. Gray, of Boston; the Charge by Rev. S. Barrett, of Boston; Right hand of Fellowship, by Rev. J. F. W. Ware, Cambridgeport; Address to the People, by Rev. A. R. Pope, of Kingston. The other exercises were by Revs. Messrs. Forbes, of Chester, N. H., Pope, of Kingston, and Newell, of Pomfret, Vt.

There were two things particularly noteworthy in these services. The first is, that they were all confined within the space of two hours and a half,—and yet no one complained that any thing was left unsaid. The second is, the remarkable fidelity with which each speaker kept to his own part. There was *one* ordaining prayer, *one* sermon, *one* charge, *one* right hand, *one* address, and not, as so frequently the case, *three* ordaining prayers, and with all the other services running out of their appropriate spheres, repeating and repeating the same thing to the weariness of all.

After the services both sexes and all denominations were invited to repair to the Court House, where was a bountiful collation provided by the ladies. After the more substantial part of the entertainment was concluded, in answer to the appeal of the new pastor, Rev. Messrs. Gray, Forbes, Ware and Pope, and Messrs. L. G. Pray and S. St. John, made a few short remarks. A prayer was offered by the pastor, and the Company adjourned.

At 7 1-2 o'clock a discourse was delivered at the church, by Rev. J. F. W. Ware.

Thus passed one of the pleasantest occasions of the kind it has ever been our good fortune to attend. The exceedingly neat Church lately erected by the Society, with a taste and *economy* highly commendable, was entirely filled during the services of the morning, and all seemed to feel that they were welcoming among them one who was to be a friend. And we could not but feel that it was well for that friend to be there. We left him with his flock, and went our separate ways, leaving behind us the heartfelt wish, that he might be blessed in his work, and find that peace and joy which the true pastor may always obtain. Where all the services were so appropriate and impressive, it would seem invidious to single out any one for special praise, but we should not do justice to our own feelings, did we omit the following hymn, written for the occasion, by Mrs. Saltmarsh. We admired it before we knew whose it was, but when we found that it was a *wife's* prayer we felt that admiration was a poor word to bestow upon it.

Father! we meet to worship Thee—
To bless thy love—to praise thy name,
And pray that thou our strength may be,
And ours—religion's holiest flame.

Our prayers go up before thy throne
For him who waits thy blessing here—
Now be thine arm around him thrown,
The angel of thy presence near.

Give to his words a power divine,
To lead where Truth's sweet waters flow—
Thy law within his heart enshrine—
Thy spirit measureless bestow.

Life brings no other hour like this!
For its deep joy, our souls adore,
Cement in yonder world of bliss
The ties now formed on earth's dark shore.

Oh! may thy smile our labors cheer,
Thy hand sustain—thy love inspire,
Life o'er—the tones now mingling here,
Unite in heaven's seraphic choir.

Scribe.

SAMUEL KIRKLAND'S LETTER.

The Society for propagating the Gospel "among the Indians and others in North America," appropriate funds annually for the support of two Indian youths at the Albion Seminary, Michigan. One of these youths, now about nineteen years old, is named Samuel Kirkland, after the well-remembered gentleman of that name, who in former years acted as missionary to the Indians in New York State. The letter referred to, and which we here publish with its errors of orthography, punctuation, &c., was written July 27th, and addressed to Rev. Reeder Smith (and his lady,) superintendent of the Indian department of the Seminary—now on a visit to Boston. It was written as will be perceived, principally to convey intelligence of the death of a fellow pupil, since Mr. and Mrs. Smith left Michigan.

The religious spirit of the letter and even its literary execution,—considering the very short period since this lad was taken from the bosom of the wilderness, are really remarkable, and prove the care, ability and faithfulness of his instructors.

W. Seminary, Albion, July 27, 1847.

Dear Brother and Sister Smith,—Please permit me to say afew words at this prisent morning our Brother Tamee is dead he died about 6th of July and he died very happy in the love of God during his life he live in the christian way and holy jest before he died I ask him wheth he will died with Jesus But he answer, O, *yes* Dear Brother said He again he spoke I love Jesus with all my heart and with all my soul now my works is finished again he spoks he said Oh! how glad I am cause of my death is coming then I shall Received the agreat reward in heaven. But I spoke to him again whatshall I tell your parents he said you tell my father and my mother Brothers Sisters that I am Going to heaven where our Jesus is theire I shall be with Jesus for ever and ever tell all of them that I expect meet all of them in heaven where our Jesus is. he said they must followed my examples and live same as I did a holy Christian But it is sometime since I was acquained him he was very good aboy and pious aboy But I extremely sorry that he leave the world because he uest be learn a very fast like Niagarafalls But I am determine to followed his examples till death I have no doubt God he will take agood cair of me during the future lifes in the Christion away. *my Brother Smith* another thing I mention to you one Boy at the Bell River he desire go to school he was avery good aboy and he Joys Religion in the love of God I thinks with my self he would make agood Interpreter among the poor natives Indians if he had a good education he uest be learn very fast he is about 14 years of ages another girl same resdence at Bell River she desire go to school she enjoys Religion in the love of God But I hope you will provide for her support and send her to school in this place that might be usefull in the world to teaching school among their own nation. she is about 15 years of ages. Dear *mother Smith* Please Permit me to say afew words this prisent's Times. I got one little Brother at Bell River his name John Wesly. now I desire to have him in this place educaed him I think you are acquained those Boston peoles those Rich peole and that I wish you would tell then to give money for John Wesly now my *Dear mother* Smith I whant you should go to work add this business to get money for John Wesly Oh! I do hope your will get money for my little Brother John Wesly. Dear mother you ask our heavenly father to help you about this matters. and I will try to pray for it I have no doubt our heavenly he will help you about this matters. but I hope you will say let him com in the Weslyan Seminary then I shall come up with him next time I go home he is about 9 years of age I think with my self Jest about the Right of age commence go to school I hope you will answer these afew hastily writing lines. Dear mother Smith I go in your Room very frequently their I couldnot see you in your Room it is very peculiar for me since you went away from your Room and I desire to see you very much in the love of God. another thing I wish mention to you my eyes Been very Badly since you went away from here that I did not study much I extremely sorry for it. But my eyes Improveing very fast. I am very glad of it, and I thank God for his Gooness towaid me all the times during the prisent years But I will try to pray to our saviour Jesus Christ all the times with in sprist and with in understanding also. But I am Glad to say I am in agood Degree of health I have no more peticular to say this very times.

Ma-me-zhah-sunk.

Samuel Kirkland.

OBITUARIES.

DORCAS ABBOT PUTNAM.

Died in Wilton, N. H. July 16th, Dorcas Abbott, widow of Deacon Eliphalet Putnam, aged 73 years.

The following obituary is taken from a short memorial, written by her brother, Dr. Abiel Abbot, now in his eighty-third year, and classmate of John Q Adams.

Dorcas Abbot, oldest daughter of Dea. Abiel and Dorcas Abbot was born Jan. 30th, 1774. In a family, in which indolence was not indulged or tolerated in any of its members, and industry its distinguished trait. She was habitually industrious through life. During her minority and long after her marriage, nearly all the clothing of the males and females was of domestic manufacture; and every daughter was accustomed to the card, the spinning-wheel, the distaff and the loom. In her father's family envy, selfishness, suspicion, discontent, complaining never intruded; but it was the abode of cheerfulness, contentment, peace, order and love.

Her marriage was a happy one. The wife and husband were of one mind and one heart. The mother of twelve children, she sustained the toil, cares, and anxieties incident to a large family with fortitude and equanimity; and was a kind, tender and faithful mother.

Like Dorcas of old, she was kind to the poor; her sympathies were tender to the sick, the afflicted and unfortunate; the tone of her voice was changed when she spoke of them. Selfishness did not enter the sanctuary of her heart; she did not live for herself, but for her children and others. In all her conduct, she was conscientious. She was pious from childhood and attended on the duties and ordinances of religion with constancy and delight.

In affliction she was humble, patient and submissive; complaint, repining, or murmuring were not heard from her mouth. Her long and distressing illness, the calmness and equanimity with which she bore it, her constant trust in the goodness of God, her faith in Jesus Christ and her hope in divine mercy afford lessons of wisdom of great practical value to her relatives and friends.

"Blessed are the dead that die in the Lord."
"To die is gain."

LOWELL M. STONE.

The death of this good man, for so he was, without any figure of speech, or the slightest exaggeration, is a loss to very many interests, domestic and public, religious and philanthropic, which will be keenly felt for a very long time. The deceased occupied a very important post, and fulfilled its duties to the very letter of official requirement; and yet every thing was done in the most quiet and unostentatious manner. Whilst employed in the Pension Office, he secured the confidence, gratitude, and love of all the old veterans, upon whom he waited with the reverence of a child; and when he was called to a still higher office, that of Cashier of the Merchants' Bank, his services were not wholly withdrawn from his earlier field of labor. Notwithstanding the waywardness and fretfulness which he was sometimes called to witness, he never failed to manifest in return the bearing of a gentleman and the tone of a Christian.

An acquaintance of several years standing, enabled us to study the character of Mr. Stone, and to derive from that study a great benefit. It was his countenance, and heavenly smile, which first awakened in us an interest in him; and when, after very many conversations, we attained an insight into his tastes, habits, thoughts and feelings, it was that smile which produced a deeper interest still, for we felt that its glow was in consequence of the pure heart which throbbed within him.

It is just a week ago, that we were sitting by the side of the deceased in the cars of the Worcester Railroad. He had been to spend the Sabbath with his relatives in the country, and was returning to the city to resume his customary duties. He appeared in excellent health, and spoke at great length of plans which he had formed in behalf of religious action at home and abroad. It was delightful thus to fall in with one whose religious and secular business never clashed; and who carried his church into the railroad car, into the bank, and into the house.

The death of our friend was as beautiful as his life. His had been a Christian's life—hence the Christian's death was his also. He asked his physician to inform him of the moment when human aid could do no more for his restoration; and when it was told him that he must die, he gave no signs of alarm, but, on the contrary, displayed all that Christian submission and trust which come from a true faith in the Lord Jesus Christ.

The Unitarian Society in East Cambridge has been called to severe discipline; but we hope this last, and, humanly speaking, severest trial, will work out for all those connected with it, the fruits of holy living.

Our whole church has sustained a great loss. No man was ever more ready to spend and be spent in doing good than Mr. Stone. And perhaps no man amongst us, according to his means, contributed more cheerfully and largely to religious and philanthropic objects.

We thank God for such a life and for such a death. [Christian World.]

MRS. JULIA CLARKE.

A few days since our attention was arrested by a paragraph which announced the death of Mrs. Julia Clarke, daughter of George C. Gwathmey, Esq., and wife of Wm. H. Bacon, Esq., aged 27.

At first we could scarcely believe the annunciation. We read the brief sentence again and again, with doubt and incredulity. We strove in vain to realize the sad truth. We could not associate the idea of death with one so full of life and joyousness. But, at last, conviction was forced upon our minds. We looked upon the eye which was wont to beam with intelligence and affection, and saw that its lids were closed in a slumber deeper than that of sleep. We watched her lips, and listened for that voice whose gay and glad accents had been like the carolling of a bird, but they opened not; no sound breathed from them to break the fearful stillness. We gazed upon her countenance, and it was still beautiful as it always had been, but we saw that its beauty was strange and unearthly. Then we knew that she had left us, and had gone to gladden other hearts than ours. We followed her remains to their place of rest, and returned to our homes with sadness of heart.

But, yet, though sad under the shadow of grief's dark wing, we felt no gloom. Memory and hope, angel-like, hovered around us, and as the one opened the history of the past, with every page written in lines of light, and the other, with prophetic finger, pointed to a happy future,—though we could not cease mourning, we mourned without repining.

Day after day the image of our departed friend has been present to us, and, as we have gazed upon it with melancholy pleasure, we have desired to entwine a wreath from affection's lowly flowers, and place it upon her grave.

Seldom is one taken from the social circle whose departure is lamented by as many and as warm friends as mourned the removal of Mrs. Bacon. She had a singularly happy facility of winning the affection of all who knew her. Favored, by her Creator, with a form and countenance of grace and beauty, she increased the power of their charms by manners at once simple and fascinating. Carrying a warm heart, her cordiality gained her friends wherever she went. The buoyancy of her spirits and her cheerfulness made her presence welcome, as the glancing sunbeam, in every circle, while her genuine kindness and charitableness bound the hearts of the poor and humble to her as by chains of adamant.

Free from reserve herself, she dispelled it from all around her, and caused many a cold heart to rejoice in at least the exercise of a momentary frankness. With crystal-like transparency and purity of heart and life, with childlike artlessness, combined with womanly maturity of thought and feeling, she won universal affection and commanded universal esteem.

Long must it be before her place will be filled in the social circle, and long, very long before her many friends will cease to be grateful to a kind Providence for permitting them to enjoy the happiness imparted by her many virtues and graces.

SECULAR SUMMARY.

FROM ENGLAND.

The Hibernia arrived at this port on Monday morning, and brought Liverpool papers to the 20th ult. The H., brought 126 passengers from Liverpool.

Parliament was to be prorogued by the Queen in person, on the 23d.

The reported advance in bread stuffs by the Washington is not sustained. They stand as by former advances.

The principal news is in regard to the fine weather and promising crops, of which the accounts are enthusiastic.

It was expected that the new Parliamentary Election would take place soon.

The Queen and Royal family had gone to the Isle of Wight.

The Queen and the Prince were expected to spend the month of August on the Highlands.

English Game Laws. There is great oppression in these laws, and it is gratifying to notice by the foreign papers, that a strenuous effort is likely soon to be made for their repeal or modification.—The Report of Mr. Bright, of the Parliamentary Committee, gives decided evidence of the iniquity of the whole system, as appears from the following facts.

In England and Wales, in 1843, there were 4529 convictions for game offences. In the ten years previous, the conflicts in protecting game had issued in the death of *forty-two* game keepers. It is shown that in many places the crops are almost destroyed by the game. It appears that one nobleman, in the course of a few years paid £7000 damages to the tenants on one of his estates. Game preservers enforce the laws rigidly against poachers in the autumn for game taken from their own covers, and in the spring they buy game and eggs of the same poachers,—taken from the covers of their neighbors,—thus tempting to transgression at one period and punishing it at another.

An abolition of all game laws is considered the only remedy. The subject is likely to be pressed in future Parliaments.

France. The trial of M. Teste and others in the French chamber is the topic of most exciting interest. The three prisoners were convicted of corruption and sentenced as follows:—

M. Teste to restore the 95,000f he had received from General Cubieres, which were to be confiscated for the benefit of the hospitals, to three years' imprisonment, to deprivation of his civil rights and to a fine of 94,000f; M. Cubieres to deprivation of his civil rights and 10,000f fine; and M. Parmentier to deprivation of civil rights and 10,000f. fine, and all the costs.

Peace or War. The anxiety whereby is very generally manifested, that the war in which we are so unfortunately and dishonestly engaged with Mexico, should speedily be brought to an end, leads to catch at every rumor of peace. It has been intimated of late that Mr. Trist was expecting to meet commissioners from Mexico to consider propositions of peace. At the same time it is stated that Gen. Scott is 11,000 strong, and is for pushing on to the city of Mexico. What the result will be of this state of uncertainty and indecision it is impossible to say.

Fitchburg Depot in Boston. The plan for the Fitchburg depot which has been adopted by the directors, we understand, was drawn by Mr. Dexter, and it will unquestionably be one of the best structures of the kind in the country—substantial, imposing and commodious. It is to be built of Fitchburg granite, of which it will afford a fine specimen, with bastions, projecting lines and stately octagon towers at the four corners. Its entire length, from outside to outside of the tower, will be 316 feet; its width 96 feet; height of centre, 84 feet; of side walls, 48 feet. The towers will rise to the height of 92 feet, of massive granite blocks. The building will stand back 30 feet from the line of Causeway street, with a 100 feet street on the easterly side. The work of preparing for the foundation, to rest on piles, is already in a state of advancement.

Plurality Law in Maine. The Legislature of Maine have passed a bill and resolves for altering the constitution, so that hereafter Governor, Senators and Representatives to the General Court and to Congress, may be chosen by a plurality. They passed the Senate 18 to 7, and the House 93 to 16.

The University at Cambridge. The great equatorial telescope, the building and transportation of which have excited so much interest, has been mounted for some weeks past, upon Sears tower at the observatory. Its "performance" has gratified the gentlemen entrusted with its care, in the highest degree. Those double stars, the dissolution of which has generally been considered a close test of the powers of the largest instruments of this class, are entirely separated under the power of this. So perfect, indeed, is its power in showing them separately, that it is already turned with great success to analyzing double stars of whose character more doubt had been entertained. [Boston Daily Adv.

Another Comet. We understand that a comet was discovered on the 14th inst. at the Cambridge Observatory, by G. P. Bond, Esq., being the fifth comet first seen in this country by this gentleman. It was found with the aid of the excellent comet seeker recently presented to the Observatory by J. I. Bowditch, Esq. Through the Grand Refractor the comet shows a bright nucleus surrounded by a diffused nebulous appearance. The comet having a very great northern declination, does not set in our latitude.

Death of Judge Durfee, of R. I. We perform a most painful duty in announcing the death of the Hon. Job Durfee, Chief Justice of the Supreme Court, who expired yesterday morning, at nine o'clock, at his residence in Tiverton. Judge Durfee has long held a prominent place in the public concerns of the State. He was elected a Representative to Congress in 1821, and again in 1823, and upon the resignation of Judge Eddy in 1835, was elected Chief Justice of the Supreme Court, which office, although, until recently, of annual election, he continued to hold until his death. Judge Durfee was of strong intellect and a deep and original thinker. Few men were so familiar with the early history of the State, and very few were so deeply imbued with the principles of its founders. His historical labors are among the most valuable of his life. His honesty of purpose and integrity of character were never questioned. He was aware of the change which awaited him, and his last words were, "I have endeavored through life to do what I thought to be right; and I am ready to die." Judge Durfee was 57 years of age. [Prov. Journal.

Society in Aid of German Emigrants. —A commendable effort has been made by resident Germans in this city, to provide protection and aid to German Emigrants. After several meetings, a society has been formed, and a constitution adopted. The appointment of the principal officers was as follows:—B. Roalker, Esq., was chosen President; Dr. Birnstill, Vice President; Mr. J. Elson, Secretary; and Mr. John Roessle. Treasurer.

*** The ordination of Mr. George F. Clark, as an evangelist, will take place at Charlemont, on Wednesday, Aug. 11, at 10 o'clock, A. M.

The sermon by Rev. Frederick T. Gray, of Boston.

☞ SALE AND TEA PARTY IN DORCHESTER. The Ladies of the Third Religious Society in Dorchester, (Rev. Mr. Pike's) propose to have a Sale and Tea Party in their Vestry, on the afternoon and evening of Thursday, the 19th inst. One half the proceeds to be appropriated to the cause of Domestic Missions, and the other half to benevolent and other objects at home.

Doors open from 5 to 9 o'clock, P. M. 2w a7

☞ THE FRANKLIN EVANGELICAL ASSOCIATION will meet at Charlemont on Tuesday, the 10th of August, at 4 o'clock, P. M.

JOHN J. MOORS, Scribe.

Deerfield, July 30th, 1847.

☞ The Ladies of East Needham, constituting a Social Benevolent Society, feeling that they have not sufficient calls upon their time, within the limits of their own town, desire to do something to relieve the destitute of the City. If any Societies or individuals will furnish them with cloth—or work—in any shape, they will consider it a favor, and be prompt in attending to it. All bundles may be sent to the store of S. G. SIMPKINS, 96 Washington street, directed to the subscriber.

CAROLINE W. H. DALL, Cor. Sec'ry.

E. Needham, Aug 2, 1847. 3wis aug7

☞ AUTUMNAL CONVENTION OF UNITARIANS to commence on Tuesday, Oct 19. The undersigned, appointed at the last Convention to make the necessary arrangements for the next, give this early notice to the Churches of our denomination, and would urge them to accept the kind invitation which has been tendered them by our brethren of Salem.

Saml. Osgood,
Alonzo Hill,
James F. Clarke,
Albert Fearing,
Henry P. Fairbanks,
} Committee of Arrangements.

jy24

MARRIAGES.

In this city, 4th inst, by Rev. Dr. Young, Mr Herman Melville, of New York, to Miss Elizabeth K. Shaw, daughter of Chief Justice Shaw, of Boston.

DEATHS.

In this city, July 27, Joseph Austin, Esq., 85; Simeon S. Goodwin, 65, of Louisville, Ky., formerly of Plymouth Mass.

31st ult, Sarah Jane, daughter of the late Nathaniel F. Ames, of this city.

In Cambridge, 28th ult, Mrs Harriet Fay, wife of Hon. S. P. P. Fay, 65.

In Milton, Ms., 2d ult, Lucy Bradstreet Channing, daughter of Dr. Walter Channing, 24.

In Salem, on Friday morning, July 30, Benjamin Merrill, LL. D., 65.

In Augusta, Me., Enoch S. Tappan, M. D., 65: a graduate of Harvard University, class of 1801.

Number of deaths in this city for the week ending July 31st, 79; Males, 50; Females, 29.

THE PLAYMATE, A Pleasant Companion for Spare Hours. A New Illustrated Periodical, expressly intended for the Young. Comprising Original Tales, Stories, and Ballads, Fables, Historical Anecdotes, Poetry, new and old, and Readings in Natural History. Each Part will be illustrated with from twelve to twenty Wood-cuts, from drawings by eminent Artists, and one large Etching.

CONTENTS OF PART I.

To be issued early in August.

The Playmate's Address, by the Editor. With a picture by Edward Wehnert.
Traditional Ballads. Edited by Felix Summerly. Valentine and Ursine. With two Pictures by Henry Warren.
The Hermit: a Tale. Illustrated by a Dresden Artist.
The Three Sunbeams, by R. H. Horne. With Two Pictures by E. Duncan.
The Natural History of Birds, by Charlotte Smith. With an Illustration.
Little Freddy and his Fiddle, by A. L. Grimm. Translated by Madame de Chatelain. With Four Pictures by E. H. Wehnert.
The Month of May, by Mary Roberts. With a Large Etching by John Absolon.

The following Parts will contain

Articles by Mary Howitt, Felix Summerly, Mrs. S. C. Hall, John Edward Taylor, Meta Taylor, R. H. Horne, Madame de Chatelain, Ambrose Merton, Mrs. Harriet Myrtle, Charles Boner, Mary Roberts, Berthold Auerbach, Hans Christian Andersen, Mrs. James Whittle, and the Editor.

Pictures of "The Wolf and the Lamb," by Mulready; "The Muscipula and Robinetta" of Sir Joshua Reynolds; "The Church-Stile" of Sir Augustus Callcott; and others from Original Drawings by Redgrove, Townsend, Elmore, Absolon, Goodall, Pickersgill, Wenhert, &c., &c.

The Playmate will be published on the first of every month, in numbers of thirty-two and sometimes forty pages, at *One dollar per annum, in advance.*

*** A liberal discount to agents.

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SERMONS OF CONSOLATION, 3d Edition.—WILLIAM D. TICKNOR & CO. have just published a new and beautiful edition of Sermons of Consolation, by Rev F. W. P. Greenwood, D.D.—on *fine paper* and *large type*, bound in handsome English cloth; price $1.
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For sale at SIMPKINS'S, 94 Washington st.
jy24

NORTON'S EVIDENCES, for $5.00. Just received a few copies of Norton's Evidences of the Genuineness of the Gospels, which will be sold at the above low price for the entire work in 3 vols, by CROSBY & NICHOLS, 111 Washington street.
je19 3tis3tos

ANATOMY AND PHYSIOLOGY. This work of 340 pages by Calvin Cutter, M. D., has passed through seven editions of 3000 copies each in less than two years. It is used in most of the Academies and select schools of New England and New York. It embraces 1, Anatomy with 200 engravings. 2, Physiology. 3, The laws of health. 4, The management of accidental diseases; as, the recovery of persons apparently drowned; the treatment of wounds, &c. It is used in the three State Normal Schools, the High Schools at Salem, Lowell, Worcester, Springfield, the Seminaries at South Hadley, East Hampton, Wilbraham, Pittsfield, Charlestown, Andover, Bradford, &c.
Published by B. B. MUSSEY & CO., Boston.
aug7 2wis

PROSPECTUS.

THE

MASSACHUSETTS QUARTERLY REVIEW

Will be published on the first of December, 1847, and continued on the first of March, June, and September.

It will be devoted to the interests of no Party, or Class, but its conductors will endeavor to present an open and fair field for the notice and discussion of matters pertaining to Philosophy, Literature, Politics, Religion, and Humanity.

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12 Water Street, Boston.

C. & W., have for sale, at Wholesale and Retail, ALDEN'S PICTORIAL MAP OF THE UNITED STATES. is4mos
July 31, 1847.

Dr. S. Stocking,.....Surgeon Dentist.

BEING in possession of every valuable improvement in the art of manufacturing and setting the mineral teeth—whether it be the result of French, English, or American ingenuity—has made such extensive arrangements, as to be able in future, to afford them, of a better quality, and on better terms, than can be had at any other dental establishment. Having a Laboratory of his own, for the manufacture of the block work, carved with false gums, he is prepared, with all the requisite facilities, to offer whole and half sets, and cases of a less number of teeth, confined by atmospheric pressure or otherwise. That will not only be much easier to be worn, but will give to the mouth and lips a more natural external form, especially where much shrinking of the gum has taken place. This style of work has now been sufficiently tested to establish its superiority over single Teeth, in combining strength, beauty, and perfect adaptation. The public may rest assured that the gold used at this office, in mounting teeth, will not be of less fineness than 21 carots, which is nearly one quarter finer than is generally used by Dentists. This will make it impossible for the plate, or solder, either to change its color, or produce an unpleasant taste. And, furthermore! if, after wearing the Teeth six months, they are found not to answer the purpose for which they were made, and do not give perfect satisfaction, if then returned, the money will be refunded. Especial attention will be given to all other branches of the profession, such as filling with gold, price $1; cleansing, setting on pivot, extracting, and killing nerves without pain by the use of Letheon, regulating, &c. The public are invited to call and examine specimens of work.

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New Ipswich Academy.

EDWARD A. LAWRENCE, Principal.

THE Fall Term of eleven weeks will commence on Wednesday, Aug. 25th.
New Ipswich, N. H., July 5th, 1847. 3w j24

Dental Surgery.

DR. MORTON, No. 19 Tremont Row, opposite the new Museum, is happy to announce, that he has associated with him, Dr. Francis Whitman, (who will fill the vacancy of Dr. N. C. Keep, his former partner and instructor) and has fully returned to the practical part of his Profession.

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CONTENTS.

Art. I.—John Wesley.
II.—On the Neglect of the Lord's Supper.
III.—Mr. Furness's Dudleian Lecture—Nature and Revelation Harmonized.
IV.—Dr. Payson and his Writings.
V.—Religious Aspect of the Times.
VI.—Martin Luther.
VII.—The American Loyalists.
VIII.—Notices of Recent Publications.
IX.—Intelligence.

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POETRY.

[From the Literary World.]

STANZAS.

'The night cometh when no man can work.'

Ye, who in the field of human life
Quickening seeds of wisdom fain would sow,
Pause not for the angry tempest's strife,
Shrink not from the noontide's fervid glow,—
Labor on, while yet the light of day
Sheds abroad its pure and blessed ray,
For the Night cometh!

Ye, who at man's mightiest engine stand,
Moulding noble thought into opinion,
Oh, stay not, for weariness your hand,
Till ye fix the bounds of truth's dominion;
Labor on, while yet the light of day
Sheds upon your toil its blessed ray,
For the Night cometh!

Ye, to whom a prophet voice is given,
Stirring men as by a trumpet's call,
Utter forth the oracles of Heaven,—
Earth gives back the echoes as they fall:
Rouse the world's great heart while yet the day
Break's life's slumber with its blessed lay,
For the Night cometh!

Ye who in home's narrow circle dwell,
When Love's flame lights up the household hearth,
Weave the silken bond, and frame the spell,
Binding heart to heart throughout the earth;
Pleasant toil is yours: the light of day
On naught holier sheds its blessed ray,
Yet the Night cometh!

Diverse though our paths in life may be,
Each is sent some mission to fulfil;
Fellow workers in the world are we,
While we seek to do our master's will,
But our doom is labor, while the day
Points us to our task, withblessed ray,
For the Night cometh!

Fellow-workers are we: hour by hour,
Human tools are shaping Heaven's great schemes,
Till we see no limit to man's power,
And reality outstrips old dreams.
Toil and struggle, therefore, work and weep,
In God's Acre ye shall calmly sleep
When the Night cometh!

EMMA C. EMBURY.

SONNET, FROM JOSEPH BLANCO WHITE.

Mysterious Night! when our first Parent knew
Thee, from report divine, and heard thy Name,
Did he not tremble for this lovely Frame,
This glorious canopy of Light and Blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting Flame,
Hesperus with the Host of Heaven came,
And lo! Creation widened in Man's view.
Who could have thought such Darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst fly, and leaf, and insect stood revealed,
That to such countless Orbs thou madst us blind.
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

MISCELLANEOUS.

[Correspondence of the Journal of Commerce.]

THE CHARITIES OF PARIS.

PARIS, April 22, 1847.

In addition to the proceeds of the national [illegible] for the benefit of those who suffered from the terrible inundation of the Loire, liberal sums have been raised for the same benevolent object by means of lotteries, picture exhibitions, dramatic representations, concerts, and, above all, innumerable balls. It is thus the French delight to blend amusement with charitable effort. Elsewhere Charity is serious; at Paris she dances the Polka.

It is true that one must not judge too harshly modes of benevolent action which are more in accordance with French than with American ideas: allowance should be made for different national characteristics: but after all, one cannot praise very highly the disinterestedness of a charity "in silver slippers," as old John Bunyan would describe her, who must be tempted to benevolence in a lottery prize, a brilliant theatrical or musical entertainment, a medal to be cast in her honor at the mint, and especially by the sweet consciousness with which she may flatter herself, "it is all for the unfortunate poor" that she dresses, intrigues and indulges in the most ruinous extravagances of pleasure.

Independently, however, of concerts that sing, and balls that dance for the benefits of misfortune, Paris is certainly not behind other European capitals in the number and extent of her serious charities. Its extensive and excellent hospitals and *hospices** which contribute so largely to the succor of disease, as well as to the progress of medical science, for the most part, owe their origin to private benevolence inspired by Christian motives.

It may be well to treat of the charities of Paris according to a division suggested by their application to the three grand periods of human life—youth, maturity, and old age.

BENEVOLENT WORKS AND INSTITUTIONS FOR CHILDHOOD AND YOUTH.

These may be divided into three classes: 1st, those which relate to maturity; 2d, those which relate to the education of children; and 3d, those which relate to the maladies and infirmities incident to infants and young persons.

Under the first class may be ranked, *The Society of Maternal Charity*, founded in 1788, for the purpose of assisting poor mothers during their confinement, and encouraging them to nurse their own infants; *The Association of Mothers*, the objects of which are the same; *The Society for the Relief of unfortunate Women in Confinement*; *The Medical Society of Accouchement*; *The Society to propagate Vaccination*; and *The Crib or Cradle Society*, by which in almost all the *arrondissements* or wards of the city, rooms have been opened for the reception of babes whose mothers are obliged to work out; at the hours of repast each mother comes to suckle her infant, or to feed it if it is weaned.

To the second class belong the Halls of Refuge, instituted to receive during the day, little children from the age of 2 to 6 years, whom their parents cannot keep and watch over at home; Christian Schools of the Brothers, a religious order which is devoted to the instruction of children from 7 to 12 years old, during the day, and of adults in the evening; Mutual Schools, so called from the mode of teaching employed in them; Society for the encouragement of Primary Instruction among the Protestants of France; Society in behalf of Apprentices and Young Workmen,—this is under the supervision of the Archbishop of Paris and the Brothers of the Christian Schools, and its objects are to place the children with good masters upon their leaving school, to watch over them during their apprenticeship, to open evening schools for those who are occupied in the shops and manufactories, and to unite them on the Sabbath under the direction and over-sight of the Brothers; Establishment of St. Nicholas, designed to afford to poor children, at a low price, a Christian education and the instruction essential to the working classes; Farming Colony of Saint Firmin, the object of which is to teach agriculture to young boys of Paris and its vicinity, whose parents have abandoned them, or are dead; Society for apprenticing young Orphans; Mechanic's Association for adopting Orphans of both sexes; Society of adoption for Foundlings and Orphans; Society of patronage for Apprentices,—the object of this is to seek for those who have been educated at the School of Brothers, such patrons or masters as will permit them to observe the Sabbath, and, as far as possible, offer them only good examples; Association of Young Housekeepers—which provides for the education, establishment and maintenance of those young girls, who, not being orphans, find it difficult to gain access to charitable houses of education and assistance; Association of St. Anne, instituted for similar purposes as the preceding; Houses for Children forsaken by their parents and relatives; there are four or five of such houses; House of Sainte Marie de Lorette for training faithful and valuable servants; several educational establishments for young destitute girls; Society of St. Casimir in behalf of Polish Orphan girls; Working Asylum of de Gerando for the reception of young females, victims of a first fault, who find themselves exposed to misery and corruption as soon as they leave the hospitals; and finally, the Society for restoring to their families young girls from the provinces: not only young girls who have failed to find employment in Paris, but also young women without resources, whose husbands are dead, or have deserted them, are relieved by this Society.

In the third class are the Hospital of Sick Infants; the Asylum of Saint Cœur de Marie, for young convalescent girls after leaving the Hospitals; the Royal Institution of Young Blind Persons; the Royal Institution of Deaf and Dumb; and the House of Refuge for Indigent Deaf and Dumb. There exists also two excellent societies for the benefit of young liberated prisoners, male and female.

BENEVOLENT WORKS AND INSTITUTIONS FOR MATURE AGE.

The principal causes of misery in the laboring classes independently of vice which merits the rigors of justice rather than the succors of beneficence, are these four; want of employment, ignorance, reverses or insufficiency of fortune, and sickness. All of these cases have been provided against by the various works of Christian charity in Paris.

There are five or six establishments which aim to oppose the first cause of misery—want of employment. Their effort is the most legitimate and valuable form of benevolence. For supplying a man with opportunities to gain his own honest livelihood, is a more substantial kindness than loading him with costly gifts.

In our country where knowledge is universally diffused, it would be difficult to realize the extent of ignorance among the working classes of Europe, and how efficient a cause of their misery it creates. The means employed in Paris to enlighten the poor derive an additional importance from the enormity of the evil which is opposed. In every quarter of the city *Evening Schools for adults* have been opened, in which reading, writing, arithmetic, sacred history and the catechism, grammar, singing, some elements of history, geography, linear drawing, and even ornamental drawing are taught.

In almost every parish libraries have been formed, which loan gratuitously to all residing in the parish who cannot pay the annual subscription of ten francs (about two dollars). These Parish Libraries embrace good books of every description, adapted to various capacities, and tend to excite a taste for beneficial reading. In nearly all the parishes, also, have been established Societies of St. Francois Xavier and other workmen's Societies. These meet once a month under the presidency of some ecclesiastic of the parish and their objects are, 1st, to form, between working people of the same parish, ties founded on personal esteem, and on their common belief; 2d, to spread among them religious, moral, scientific and literary instruction; and 3d, by means of a small monthly assessment, and of the subscriptions of honorary members, to assure them of constant aid in case of sickness. Efforts have been made to acquaint the laboring population with the advantages of economy and of provision against future want, and several institutions, based on the principle of *Savings Banks* have done much good in this respect. Nothing is more ruinous than law suits, especially for the laborer whose time and substance are often lost by engaging in disastrous processes to which he has been tempted by rapacious pettifoggers, who profit by the ignorance of their [illegible] evil an excellent Arrangement has been made, by which *gratuitous judicial consultations* are held at the Palais de Justice for the benefit of indigent laborers. Much litigation is thus prevented, while in cases where it is necessary, those who hold the consultations bind themselves to carry the affair in question through all its legal stages. One cannot omit in an enumeration of efforts to prevent the deplorable results of popular ignorance the *Charitable Society of St. Francois Regis*. Its objects are to facilitate marriages among those poor who live together in an unmarried state, to legitimate their children, and to diffuse just ideas of the civil, moral and religious duties that arise from family relations. In a city where the proportion of births out of wedlock is so fearfully large, and where thousands habitually live in shameful concubinage, the valuable influence of such a society as that of St. Francois Regis cannot be too highly estimated.

THE ERA OF USEFUL KNOWLEDGE.—INSUFFIENCY WITHOUT MORAL TEACHING.

I may here be permitted to digress for a moment from a bare statement of facts, to express, as naturally suggested by them, my conviction of the insufficiency of mere intellectual remedies, and of the indispensableness of moral remedies against the evils of popular ignorance. My conviction is fully confirmed by the history of the experiments in Great Britain, during the "era of useful knowledge"—as it has been called—to ameliorate the condition of the people. Ignorance was supposed to be the source of all social evils. The masses knew nothing of science, mathematics, history, and therefore they were improvident, vicious, and degraded. The maxim of that period was "knowledge is power;" and going to work with a mere secular knowledge from which they anticipated moral results, the men of the age set themselves with incredible ardor to the task of enlightening and elevating the masses. The society for the diffusion of useful knowledge arose; and all yet remember the eloquence with which Lord Brougham and his coadjutors discoursed; the immense power and exhaustless prodigality with which they dispersed over the country in printed lectures, pamphlets, penny magazines, and cyclopædias, a vast mass of information on every subject which could awaken, stimulate, amuse, or instruct the human mind. That much good was thus done, it would be ridiculous to deny. Tens of thousands were induced to read, who never till then had perused a dozen consecutive pages; and many were drawn to the lecture-room, who otherwise would have gone to the ale-house. Not a few were thus rescued from mental stagnation, and perhaps also from gross sensual indulgence; but this result, good and desirable as it was so far as it went, fell far short of the end which was sought to be attained. It was soon found that the decrease of crime did not keep pace with the advance of knowledge. Never was the experiment, whether mere secular knowledge can effect the moral regeneration of a country, more fairly tried,—never was it wrought by abler hands,—yet never was its inefficiency to accomplish such an object more completely demonstrated. The knowledge of the masses was power; but it was not power to subdue their passions, or amend their habits, or reform their characters; it did not make them better citizens; nor did it teach them to fill in a more exemplary manner the relations of social life. During the last days of the "Era of useful knowledge" insubordination spread among the people; apprehension and weakness seized on Government; and the country appeared on the brink of a frightful revolution.—Perhaps the best advantage to be reaped from those great experiments, is the lesson that social evils are mainly moral, and the remedies which shall accomplish their cure must be likewise moral. But I must return from my digression.

The third cause of misery, namely, reverse of fortune and poverty, is provided against by several societies. Among these the most useful are the *Miseriacordia Society*, which aims especially to relieve families that have been reduced from comparative affluence to indigence, and those poor persons whose delicacy prevents them from seeking assistance; the *Philanthropical Society*, the funds of which are employed in distributing food to the indigent, gratuitous advice and medicine to the sick, and in assisting charitable establishments: the Society for the liberation and relief of prisoners for debt: the Society of Christian Morality, which has for its object the patronage of orphans up to the end of their apprenticeship, the aid of poor working people, the gratuitous defence of prisoners, and particularly the protection of liberated convicts, by encouraging them to earn an honest livelihood: and finally, the admirable *Society of St. Vincent de Paul*, which is composed of professing christians, principally young men, who wishing to consecrate several hours of the week to doing good, apportion between themselves the most unfortunate families in each parish, supply them with bread, meat and wood, protect and look after their children, bind out apprentices, procure employment for adults, and are intermediate between the families visited by them and all the resources which the charities of society have prepared for the poor. The weekly Saturday evening conferences of the society are often quite interesting, and their labors exert a happy influence upon its members, as well as upon the objects of its beneficence. The first conference was founded only 13 years ago in the parish of St. Etienne-du-Mont, by a few law students. At present the society counts its auxiliaries throughout France, in Holland, Germany, England, Ireland, Scotland and Italy, at Constantinople, and the United States, and, in a word, extends over the globe.

Sickness, specified above as a fourth cause of misery in Paris, is nowhere else more amply provided for. All the resources of learning and skill are lavished upon the attempt to defend man against the ills that flesh is heir to. Numerous private charities aid the public hospitals in caring for the wounded and diseased. The *Medico Philanthropical Society* and several other societies, as well as the physicians of the various hospitals and almost all private physicians, have their stated hours for gratuitous medical consultation. Many societies also exist for the purpose of visiting poor sick persons, at their dwellings and in the hospitals, giving them spiritual and temporal aid, and providing, if necessary, for their families during their illness. The *Institution of Deaconesses*, founded in 1841, is designed to instruct and direct in the practice of active charity, Protestant females who devote themselves to relieving the miseries as well of the body as of the soul, and particularly to the care of children, sick persons, and the poor. The obstacles which have unfortutately for some time prevented their admittance to the hospitals, are now, I am informed, entirely removed. Fears which have been expressed, that the religious tenents of protestant parents are sometimes tampered with, need no longer be entertained, and between the Protestant Deaconesses and the devoted Sisters of Charity, belonging to various Catholic orders, nothing but a holy emulation, as to who shall do the most good, ought to exist. The *Society for Patronage and Aid for the Blind*, is designed for the protection of the blind throughout life, to educate the child, procure work for the adult, and support the old. *The Monthyon Foundation* aids patients upon their recovery and coming out from the hospitals. The *Society of Patronage for Convalescent Insane*, expresses its object by its title.

WORKS OF CHARITY FOR OLD AGE.

In general, old age is afflicted with infirmities and maladies which incapacitate it for labor. To provide for the unfortunate exceptions to this rule, a *Spinning Establishment* has been founded which furnishes for indigent old women a quantity of hemp for spinning, for which they are generally paid at the rate of about fifty centimes, or 10 cents a day, although the pay varies according to the amount of work done. The number of women employed by this institution is about 4000. There are besides nearly 200 weavers for whom frames and tools are procured gratuitously. Besides the *hospices* or *almshouses for the aged*, there is a *Society for furnishing lodgings for old people*, which pays them room rent, and appoints for each one a protector who is bound to visit him regularly, aid him by his counsel and his influence, and in every way contribute to his welfare.

In each of the 12 arrondissements of Paris there is a bureau of annual relief to aged and infirm persons, and to poor women having large families, and to supply gratuitous advice and medicine to the sick at their own houses. An infirmary is connected with each bureau. Besides meat and bread, fuel and clothing, a monthly allowance of five francs is given to those who are 80 years old, of five francs to those who are 70, and to the blind, and of three francs to those who are palsied in two limbs. Monied aid is also bestowed for the purpose of facilitating marriage, and of clothing children at the period of their first communion. All these bureaus are under the direction of the Prefect of the Seine, and of the General Council of the Hospitals.

I have not spoken of the Mont de Piete, an establishment created in 1777 for the benefit of the hospitals. It enjoys the exclusive privilege of lending upon moveable effects, four-fifths of the value of gold and silver articles, and two-thirds of the value of other effects. Its annual receipts are said to vary from 22 to 26 millions of francs, that is from about 4,500,000 to 5,200,000 dollars, upon 1,500,000 articles pledged and renewed. The administration of the establishment is at present attended with so many abuses, that I can scarcely consider it as any more than nominally, a work of charity.

Several of the foreigners whose nations are represented in this immense metropolis—this congress of nations—liberally sustain noble charities which have been founded for the benefit of their countrymen who may suffer here from sickness or pecuniary want. Such are the *British Charitable Fund*, the *German Beneficent Society*, the *Helvetic Union*, and many others of a similar nature. In imitation of the Parisian method of raising money for benevolent purposes, the two most brilliant balls of this season have been that at the *Salle Herz* for the profit of the British Charitable Fund, and that at the hotel of the Princess Cyartoriska, in behalf of the exiled Poles.

The Americans are almost the only representatives of a Christian nation at Paris, who have provided for themselves no permanent place of worship, and formed no bond of Union by a charitable society. Of course the fact can be accounted for by various causes, without disputing our claims to the piety and benevolence of which we boast. But the number of Americans at Paris is yearly increasing, and ere long, it may not seem to be a work of supererrogation to provide for their temporal and spiritual necessities. More than one American has already suffered here from the pressure of misfortune; more than one has closed his eyes in death, without having been soothed in his expiring moments by the familiar tones of his native language, or cheered by the consolations of the simple faith which he learned in childhood from the lips of his mother. W. S. C.

* The *hospices* are establishments destined to admit those whom age or infirmity renders completely unable to supply their own wants. The hospitals are divided into two classes, the general and the special, and are designed for those whose maladies are curable. There are more than thirty hospitals and hospices at Paris, besides numerous *Maisons de Sante*.

IRISH HEARTS.

At this moment, when the sufferings of the Irish people engross so large a share of public sympathy, the following sketch of Irish character, may not be found uninteresting. To us it seems touching and truthful. The story teller prefaces the incident by stating that he found an Irish family of a husband, wife, and several children, on one of our lake steamers. They were in great destitution; and the beauty of the children was the theme for the admiration of all their fellow travellers. At the request of a lady passenger, who having no children of her own, was desirous of taking one of the little Irishers and adopting it, the narrator addressed himself to the head of the family. We do not know the author of the sketch, and give it as we find it.

"Although," says the story teller, I had considerable doubts as to the results, I offered my services as a negotiator, and proceeded immediately upon my delicate diplomacy. Finding my friend on deck I thus opened the affair.

"You are very poor?"

His answer was characteristic—

"Poor, sir?" said he; "ay, if there's a poorer man than me troublin' the world, God pity both ov uz, for we'd be about aiqual."

"Then how do you manage to support your children?"

"Is it support them, sir? Why I don't support them any way; they get supported some way or another. It'll be time enough for me to complain when they do."

"Would it be a relief to you to part with one of them?"

It was too sudden: he turned sharply round. "A what, sir?" he cried: "a relief to part from me child! Would it be a relief to have the hands chopped from the body, or the heart torn out of my breast? And relief indeed!—God be good to us, what do you mean?"

"You don't understand me," I replied; "if now, it were in one's power to provide comfortably for one of your children, would you stand in the way of its interests?"

"No, sir," said he; "the heavens know that I would willingly cut the sunshine away from myself, that they might get all the warm of it; but do tell uz what you're driving at?"

I then told him that a lady had taken a fancy to one of his children; and if he would consent to it, it should be educated and finally settled comfortably in life.

This threw him into a fit of gratulation. He scratched his head and looked the very picture of bewilderment. The struggle between a father's love and a child's interest was evident and touching, at length he said:

"Oh, murther, wouldn't it be a great thing for the baby! But I must go and have a talk with Mary—that's the mother of them, an' it wouldn't be right to be giving away her children afore her face, and she know nothing at all about it."

"Away with you then," said I, "and bring me an answer back as soon as possible."

In about an hour he returned leading two of his children. His eyes were red and swollen, and his face pale from excitement and agitation.

"Well," I enquired, "what success?"

"Bedad, it was a hard struggle, sir," said he, "but I've been talkin' to Mary; an' she says as it's for the child's good, maybe the heaven's above will give us strength to bear it."

"Very well, and which of them is it to be?"

"Faix an' I don't know sir," and he run his eye dubiously over both. "Here's Norah—she's the oldest an' won't want her mother so much—but then—oh! tear an' aigers—it's myself that can't tell which I'd rather part with least; so take the first that comes wid a blessin'. There, sir,"—and he handed over little Norah—turning back he snatched her up in his arms, and gave her one long hearty father's kiss, saying through his tears:

"May God be good to him that's good to you; and them that offers you hurt or harm, may their souls never see St. Pether."

Then taking his other child by the other hand, he walked away, leaving Norah with me.

I took her down in the cabin, and we thought the matter settled. It must be confessed, to my great indignation, however, in about an hour's time I saw my friend Pat at the window. As soon as he caught my eye he commenced making signs for me to come out. I did so—and found he had the other child in his arms.

"What's the matter now," said I.

"Well, sir," said he, "I ax your pardon for troubling you about so foolish a thing as a child or two, but we were thinkin' that maybe it'd make no differ—you see, sir, I've been talkin' to Mary, an' she says she can't part with Norah, because—the creature has a look ov me—but here's little Biddy, she's purthier far, an' av you please, sir, will you swap?"

"Certainly," said I, whenever you like."

So he snapped up little Norah, as though it were some recovered treasure, and darted away with her, leaving little Biddy, who remained with us all night; but lo! the moment when we entered the cabin in the morning, there was Pat making mysterious signs again at the window, and by this time he had the youngest, a baby, in his arms.

"What's wrong now?" I enquired.

"Be the hokey fly, sir, an' it's myself that's almost ashamed to tell you. You see I've been talkin' to Mary, and she didn't like to part with Norah, because she had a look of me, and be me soul, I can't afford to part with Biddy, because she's the model of her mother, but there's little Paudieen, sir. There's a lump of a Christian for you, two years old, and not a day more—he'll never be any trouble to any one, for av he takes after his mother, he'll have the brightest eye, and av he takes after his father, he'll have a fine broad pair of shoulders to push his way through the world. Will you swap sir?"

"With all my heart," said I, "its all the same to me"—and so little Paudieen was left with us.

"Ah, ah," said I to myself, as I looked into his big laughing eyes, "the affair is settled at last"; but it wasn't, for ten minutes had scarcely elapsed when Pat rushed into the cabin without sign or ceremony, and snatching up the baby in his arms, cried out—

"It's no use, I've been talkin' to Mary, an' we can't do it. Look at him, sir—he's the youngest and best of the batch. You wouldn't have the heart to keep him from us. You see, sir, Norah has a look of me, and Biddy has a look ov Mary; but be my soul, little Paudieen has the mother's eye, an' my nose, an' little bits av both ov uz all over. No, sir, no; we can bear hard fortune, starvation, and misery, but we can't bear to part from our children unless it be the will of Heaven to take them from us."

THE HONEST BOY OR THE SHILLING AND GUINEA.

Some time ago the Duke of Buccleugh, in one of his walks, purchased a cow from a person in the neighborhood of Dalkeith, and left orders to send it to his palace the following morning; according to agreement the cow was sent, and the duke happened to be in dishabille, and walking in the avenue, espied a little fellow ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the duke, bawled out to him—

"Flimum, come here an gie's a han' wi' this beast."

The duke saw the mistake, and determined on having a joke with the little fellow—pretending, therefore, not to understand him, the duke walked on slowly, the boy still craving his assistance; at last he cries, in a tone of apparent distress.

"Come here, mun, an', help us, an' as sure as ony thing I'll give you half I get!"

This last solicitation had the desired effect. The duke went and lent him a helping hand.

"And now," said the duke, as they trudged along, "how much do you think ye'll get for this job?"

"Oh, dinna ken," said the boy, "but I'm sure o' something, for the folk up by at the house are good to a' bodies."

As they approached the house, the duke darted from the boy and entered by a different way. He called a servant and put a sovereign into his hand, saying, "Give that to the boy that has brought the cow." The duke returned to the avenue, and was soon rejoined by the boy.

"Well, how much did you get?" said the duke.

"A shilling," said the boy, 'an' there's the half o' it t'ye."

"But you surely got more than a shilling," said the duke.

"No," said the boy with the utmost earnestness, "as sure's death that's a' I got—an' d'ye not think it's a plenty!"

"I do not," said the duke; "there must be some mistake, and as I am acquainted with the duke, if you return, I think I'll get you more."

The boy consented—back they went—the duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person that gave you the shilling."

"It was that chap there with the apron," pointing to the butler.

The delinquent confessed, fell on his knees, and attempted an apology, but the duke interrupted him, indignantly ordered him to give the boy the sovereign, and quit his service instantly.

"You have lost," said the duke, "your money, your situation, and your character, by your covetousness; learn, henceforth, that honesty is the best policy."

The boy by this time recognized his assistant in the person of the duke, and the duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

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They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

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We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.

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